

A
SHORT ACCOUNT
OF THE
L I F E
OF

Mr. *John Pennyman*;

Which with Some of His WRITINGS,

(Relating to Religious and Divine Matters,)

*Are to be Made Publick for the Weal and
Benefit of All MANKIND.*

The Second Edition.

FIRST Seek Ye the Kingdom of GOD, and HIS
Righteousness, and All other Things Needful will be
added unto You.

ENTER Ye in at the Strait Gate; for Wide is the Gate,
and Broad is the Way that Leadeth to Destruction, and
Many there be which Go in Thereat: Because Strait
is the Gate, and Narrow is the Way which Leadeth
unto Life, and few there be that find It.

AND if the Righteous Scarcely be Saved where shall the
Wicked and the Ungodly Appear?

LONDON, Printed in the Year, 1703.

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LIFE
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Mr. John Pennycuik;

Which with Some of his Writings,

(As they are now printed and bound together)

Are in the Hands of the Author,

At the Office of the

Printers, in the Strand.

Printed and Sold by K. Newell, at the Sign of the

Three Kings, in the Strand, near the Temple Church.

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PREFACE.

UPON the 10th Day of *August*, 1691. I being taken ill, and Forced to keep My Bed several Weeks, a Gentleman (an Acquaintance of Mine) came frequently to Visit Me ; and He Desiring an Account of My Life, and of the Dealings of the LORD with Me, I found a Willingness to Answer His Request therein ; and Accordingly (Believing that His Heart was inclined thereto by a more than Ordinary Hand) I gave Him an Account of My Natural Life, Birth, and Education, &c. And also had Freedom to Acquaint Him with Things that were more Spiritual, and Supernatural ; and shewed Him several Letters and Papers, of Mine and My Wife's, Relating Thereto, not knowing but I was then to Die, and They to be Printed after My Death.

BUT being Restored to Health again, I added more Things of the same Nature and Tendancy, which I Ordered to be Printed, [But not to be Published till after My Death] Hoping, and Believing They will be of Service to This, as well as Succeeding Generations ; and the Rather, because the Things that are of a Mysterious, Heavenly, and Divine Nature, I never Receiv'd from Man ; but by the Good *SPIRIT* of the Ever-Blessed GOD, was I Taught, and made to Declare, and Write Them ; so that I cannot but Expect Many will Reap Benefit and Comfort in the Perusal of Them ; Which, that They may so do, is the Prayer and Hearty Desire of One who hath been Preserved, and Carried through many Great and Various Exercises, to the Praise and Glory of the Great GOD, and to the Joy and Comfort of His Own Immortal Soul. *J. P.*

HE that is Instructed unto the Kingdom of Heaven, bringeth Forth out of His Treasure Things New and Old.

WHEN

WHEN the Great LORD Will, He shall be Filled
with the SPIRIT of Understanding: He shall Ut-
ter forth Wise Sentences; and give Thanks to the LORD
in the Secret of His Soul.

To the READER.

IT is Written of a Servant of the LORD, *That in All His Epistles (according to the Wisdom Given unto Him) He Writ Some Things hard to be Understood, which They that are Unlearned (in the School of CHRIST) Wrest, as They do also other Scriptures to Their own Destruction; or Hurt, 2 Pet. 3. 16.*

NOW it is My Request to the Reader of this Book, that where He Meets with any *Passages* that are of a *Mysterious Nature*; He will be very Cautious of Giving Positive Interpretations of 'em, but rather to let 'em alone, until He be Instructed Therein by the Same Good SPIRIT, by which They were Written, or Spoken.

BUT as for other *Passages*, that are more Easy, and Plainly, to be Understood, which also Tends to Holiness, and Virtue; He may, yea, He ought, not only to be an Instructor Therein, in His Words; But much more in His Life, and Conversation bring forth the Fruits thereof, to the Praise and Glory of the Great and Good HUSBANDMAN, who is GOD over All Blessed for Ever, and for Evermore. Amen.

E R R A T A.

P^{Age 24} l. 3. for foregoing r. following; l. 6. for *Your* r. *There*; p. 31. l. 27. for *He* r. *I*; p. 63. l. 29. for *or* r. *and*; p. 68. l. 36. for *Followship* r. *Fellowship*; p. 138. l. 7. for *Works* r. *Work*; p. 180. for 55. r. 5; p. 192. l. 38. for *Prudency* r. *Prudence*; p. 221. l. 13. r. *will I Seek*; p. 269. l. 26. for *dare not Feed*, r. *dare not with a Multitude of Words Feed that Nature that ought to be Famished.*

A Short ACCOUNT of the

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Mr. John Pennyman, &c.

John Pennyman, Fourth Son of James Pennyman, of Ormesby in the County of York, Esq; was Born on the 14th of August, 1628; and at 15 Years of Age He Accompanied His Eldest Brother, Sir James Pennyman, into the King's Service, who made Him Ensign of His Company, He being Colonel of a Regiment of Foot; and after Two Years Service in the King's Army, He with Two of His Brothers, were forced to go beyond Sea till His Father and Eldest Brother had made Their Composition, and sent for Them to come over. After His Return, being between 17 and 18 Years of Age, His Father offering Him choice of a Country Life, or to be an Apprentice, He Submitted it wholly to His Father to be Directed therein, who, after Consideration, concluded upon the Latter, and accordingly He was Bound to one Mr. Fabian a Woollen-Draper, on the 8th of February, 1647.

AFTER He had again left His Parents, and was thus Bound Apprentice, His Mother, among other Demonstrations of His Father's Love to Him, Acquainted Him in a Letter, that He gave Him this Character, *That He never Offended Him in Word or Deed, in all His Life:* Which was the more Remarkable, because His Father was somewhat Passionate and Austere; but His Mother was of so different a Disposition, that I have heard Him say, *That He never knew Her Angry in all His Life.*

HIS Master, who was a Cavalier, loved Him the better for His having been Such, but more for His

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Disposition and Behaviour, who having been an Officer in the King's Army, and then kept a Man to carry His Colours some Times, and to Wait upon Him, did, notwithstanding, take upon Him a firm Resolution not only to Submit Himself to the Condition of a Servant, but in Humility and Contentedness, to all those little Services which Some Apprentices in *London* were then put to.

UPON the 30th of *January* 1648, when the King was Beheaded, He was much Afflicted for It, and continued a constant Mourner for Him for Two Years after; but that very Day Two Years, being Appointed by the Parliament a Day of *Thanksgiving* for Victories both in *Scotland* and *Ireland*; He kept It a *Fast*, partly in Opposition to that Authority, and likewise for His own particular Sins, taking notice of His Inclinations going out too much to Gaming, Sports, and Vanities of the World; and towards the Evening He took the *Bible* and Read some of *St. Paul's* Epistles: The more He Read, the more His Understanding was Enlightned; and He Sensibly Experienc'd *The Word of GOD to be Quick and Powerful, and sharper than any Two-Edged Sword, piercing even to the dividing asunder of the Soul and Spirit, and of the Joynts and Marrow; and was a Discerner of the Thoughts and Intentions of the Heart*: By which He was fully convinc'd of the Sad and Woful Condition He was in by reason of His Sins, all Which did Appear as fresh before His Face, as if They had but then been committed: Such was the powerful operation of the SPIRIT of GOD within Him, that It brought to Light the hidden things of Darknes, which Appear'd so Abominable to Him, that He thought He might justly Expect the Wrath of GOD to be Executed upon Him, having lived all His Life According to the Course of this World, and was by Nature a Child of Wrath even as Others, so that He could not but cry out, *What shall I do to be Saved?* Nor was this a Transient Fit of Religion, but so deep an Impression, as turned His Mourning for the King, into Mourning for His own Sins for many Months after. In this condition He Repaired

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for Advice not only to Some of His Kindred, but also to divers Learned Ministers, but from Them He found little or no Satisfaction or Relief; which did therefore the more Trouble and Perplex Him: But GOD was with Him, and in due time sent him Relief, and strengthened Him by HIS Grace; and whereas before He was a lover of the World, now He Contemned and Despised all the fading Glory of It, and found in Himself the World crucify'd to Him, and Himself to the World; and now, by the Grace of GOD, He began to Walk, not after the *Flesh*, but after the SPIRIT; having His Understanding Enlightned, and His Thoughts continually Exercised upon Heaven and Heavenly Things, and upon the unspeakable Glory which shall be Revealed at the coming of CHRIST: He found also by Experience, That tho' His *Outward-man* did seem to Perish, as His Eyes sinking in His Head, yet His *Inward-man* was Renewed Day by Day; and tho' He had never before been very conversant in the Sacred Scriptures, yet many Passages thereof, very pertinent to his Case, came so fresh to His Mind, that He Believed They were brought to His Remembrance by the good SPIRIT of GOD, which made Them the more Comfortable to Him. Such as these, That CHRIST came not to call the Righteous, but Sinners to Repentance. That It is a faithful Saying, and worthy of all Acceptation, That CHRIST JESUS came into the World to save Sinners, of whom I am Chief. So that I Trust (saith He) in the LORD, That whereas Sin hath Abounded, Grace shall much more Abound to HIS Glory: That as Sin hath Reigned unto Death, so might Grace Reign through Righteousness unto Eternal Life, by JESUS CHRIST our LORD. For I was like a Sheep going Astray, but now Returned to the SHEPHERD and Bishop of my Soul. For after the kindness and love of GOD towards Me Appeared, not by Works of Righteousness which I have done, but according to HIS Mercy HE Saved Me, by the washing of Regeneration, and Renewing of the Holy Ghost: Which HE shed on me abundantly, through JESUS CHRIST My Saviour: That being Justified by HIS Grace, we shall be made Heirs, according to the hope of Eternal Life.

THIS Account He gives of Himself in a Letter to His Mother *Anno 1651*. The Letter is long, beginning with a Discourse of the Necessity of Regeneration; and in Order to That, of the Importance of Searching the Scriptures, and ones own Heart, as for hidden Treasure: But tho' it be long, yet some Things were Omitted in it fit to be taken Notice of. His great Trouble was not only for Himself, but also for His Relations (whom He most Dearly and Intirely loved) who, tho' they lived in good Reputation in the World, and were very zealous for the King, and *Church of England*, yet He doubted whether They were at all Acquainted with this Great and Necessary Work of Regeneration in Their Souls; and this was very Grievous to Him; so that at one time He said, *He could have been contented to have been Torn to Pieces with wild Horses, so that they might have been secure in that Respect.* And as to Himself, besides His Unregenerate State and Condition, which was very manifest to Him, He had (at *Newark*, before His going beyond Sea) been once drawn in by a Dr. of Divinity upon a sudden, to *Cheat* (a thing quite contrary to His very Nature) a Third Person at *Cards* of about Twelve Shillings, which was one chief Thing that did much Afflict Him: But altogether, had that Effect upon Him at that Time, That at Night He durst not joyn with His Master and Family in Their usual Prayers, wherein they did give GOD Thanks for Their *Justification* and *Sanctification*, &c. and He being under the Sentence of *Condemnation*, for His Sins, did not look upon Himself either in a *Justify'd* or *Sanctify'd* State. The Person He had Wronged He knew not where to find, and therefore gave it to a *Clergy-Man*, to whom He Repaired for Comfort to give to the *Poor*, which He should gladly have given to the *Party*, by way of Restitution, if He had known where to have found Him. But this did not fully satisfy Him, He went Drooping and carried about with Him a Wounded Spirit and a Sad Heart for all this, till about *Whitfortide* after, and standing at the Door, the Person He so much desired to See, passed by, whom He very Honestly Acquainted

quainted with the whole Matter, and constrained Him to take His Money again. This was no small Ease and satisfaction to His Mind; but that which compleated the Work was, the great Satisfaction He Receiv'd by a Sermon Preached at *Christ-Church* touching the New Birth.

AND now, about Five or Six Months time of Sorrow and Mourning, Comfort came, and Joy and Rejoycing daily Encreased; so that He could Experimentally say, *Eye hath not Seen nor Ear Heard, the Things that GOD hath prepared for Them that Love HIM*, And in this Happy State and Condition He continued for some Time, whilst an Auditor: But being over-perswaded to joyn with that Congregation, He became a Member of that Society: But He had no sooner so done, and Engaged Himself amongst Them, but He Instantly and Sensibly found that Light, Life, and Power withdrawn from Him, that He formerly Enjoy'd; and so was left in a Dry and Barren Wilderness; and could not Recover His Former State, till after that Congregation being Divided and Broken, He was free from His Engagement to Them; and indeed tho' while He was only a Hearer among Them He Enjoyed much Light and Comfort, and Received much Benefit from the Preacher; yet, from his First Entrance into *Church-Fellowship* amongst Them, when They Required Him to give an Account of the Evidence of his Conversion, He found a great Alteration, and could not Relate those Things with that Life and Feeling He had before, but was much in a Dry and Barren State: This was about 1652. But before, whilst He was only an Auditor, there were Two very Remarkable Occurrences, which ought not to be Omitted, the one concerning one of His *Fellow-Prentises* who had Wronged Him in His *Cash*, whereof He had not any knowledge; but as they Two were together, He had some strong Impression upon His Mind and Heart to give Him some Good Admonitions, and for His turning to Righteousness, &c. And presently thereupon observing some Alteration and Dejection in his Counte-

nance, He desir'd Him to tell Him what it was that troubled Him, and promised Him that whatever it was He would keep it Secret, if He would Reform; whereupon the Young-man broke out into Tears, and confessed how He had Wronged Him in His *Cash* about Six or Eight Pounds, at several Times, and gave Him a Note for it, and Repaid Him afterwards. The other was concerning the Doctor who had drawn him in, as before mentioned; Him He met at the West-End of St. Paul's, going to Preach at St. Gregory's, the Doctor saluted Him very kindly, and asked Him, *How He did?* He answered, *Well*, but Retaining still in His Mind a great Indignation against that *Fact*, asked him, *What! Have you not left that Trade yet? How dare You take upon You to be a Minister of CHRIST, when as You endeavour to Lead People headlong to Destruction?* And when He Replied, *He knew not whereof He Accused Him*, He clapped His Hand upon the Doctors, and asked Him, *Do not You Remember how You made Me Cheat a Man at Newark?* Whereupon the Doctor took Him by the Hand and led Him Aside, and Acknowledged His Fault, and Wept, saying, *The LORD had given Him a sight of His Sins, and He hoped the Door of Mercy was not shut against Him; for that He was then under the Temptation of Straits in the time of the War; and desired Mr. Pennymans Prayers for Him: and so They parted.*

ANNO 1654, He Married, and Set up Shop; and prospered in His Trade beyond His Expectation; but in respect to His Spiritual State, He lived in a Dark Wilderness Condition for the most part; yet did Light break forth at uncertain Intervals; and this was great satisfaction to Him, that the LORD had not quite forsaken Him, tho' He was pleased to Exercise Him with frequent Tryals.

AFTER Oliver was made *Protector*, Mr. *Feak*, who had Preached zealously against Him was committed Prisoner to *Windfor-Castle*, and His Congregation soon after was Divided about taking in a Member, Mr. *Pennyman* did all he could to reconcile Them, and when

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the Difference, notwithstanding, grew daily Greater, He could no longer joyn with either Party, and so left Them; and the rather, because He perceived as He thought, the Hand of GOD in those Divisions were in Judgment, for their *Unchristian Animosities*. And as the *Scandalous Profaneness* of those of the *King's Party*, which He saw plainly inconsistent with the *Seriousness* and *Holiness* which the Gospel Requires, did Alienate His Heart and Affections from Them; and disposed Him the more easily to Joyn with Those, in whom He hoped to find more of the true *Christian Spirit*; so in These He soon discover'd so much of those *Unchristian Practices* of *Pride*, *Animosity*, *Covetousness*, and *Hypocrisy*, as made Him not only willing to be Dis-engaged from Them, but also encreased the Trouble of His Dry and Cloudy State; for though He Believed the *Communion of Saints*, yet He knew not where to find any *Such Saints* as the Scripture Described, and Required that All who profess Themselves *Christians* should be. Forms of Godliness were every where to be met withall, but the *Spirit*, *Life* and *Power*, He could not find in any Form whatever, but only in some particular Persons, and those of different Forms; this readily disposed Him to a light esteem of all Forms; He felt the Power in Himself, and found Experimentally, that *The Kingdom of GOD was within*, and not Confined to any outward Form; and finding the *Quakers* to Preach up the *Power*, and Decry all *Forms*, those seemed to come nearest to His Sentiments; and the Simplicity of Their *Doctrine*, and Their Patience and Constancy in Their *Sufferings*, did not a little Recommend their Way to Him, and induc'd Him to frequent their Meetings about the Year 1658. And since things were at that pass, that the *Form* and *Power* were no where to be found together, He was not to be Blam'd to adhere to the *Power* without any *Form*, rather than to any *Form* without the *Life* and *Power*; but in short Time, He perceived a great Part of the *Quakers* to be Degenerated into meer *Form*, and setting up *G. Fox* instead of the *SPIRIT* of *CHRIST*, to be their *Lord* and *Law-*

giver. And this caus'd Him and some other sincere Men of His Mind, to leave Them in part about the Year 1660: And being Dissatisfied with many of their Chief Leaders, They us'd much to Retire into the Fields; but as to Works of *Charity*, and such good Offices, They still Frequented their *Civil Meetings* upon such Occasions and stood by them in their Sufferings, and Suffered with Them.

IN the Years 1661, and 1662, there happened to be great Differences amongst Them about outward Affairs; one material thing was, about the *Books* that were given to the *Parliament* touching their *Sufferings*, wherein they frequently Printed many *False Relations*; which when He *John Osgood, William Penington, William Gofnel, Michael Stancliffe, Nicholas Bond*, and divers others had full Information thereof, and being greatly Troubled thereat, Acquainted the Mens Meeting about outward Affairs therewith, telling them what a sad thing 'twas [especially for Such that Pretended to be Guided by the same SPIRIT the Penmen of the Scripture were] to Print and Publish so many *Lyes* as had been done. This caus'd very great Debates for several Weeks together; for it seems, it Reflected upon *G. Fox*, the Orderer of these Matters, and upon one *Ellis Hooks*, that was his Writer, and Clerk to the said Meeting, who upon Examination, they All said, *He was neither Fit nor Capable of Writing, and Printing the Sufferings so Exactly and Truly as they ought to be done*; this was acknowledg'd by every One present, who thereupon Agreed to have Another that might be more fit to undertake that Business; and whilst the Persons abovesaid were consulting about it, an Antient *Quaker*, and zealous for *G. Fox*, told 'em, *That He being the first Promoter and Manager of Friends Sufferings, They ought not to be taken out of His Hands, &c.* And notwithstanding the Mens Meeting paid *Ellis Hooks* his Salary, and who had Declared him to be incapable as above, yet *G. Fox*, (with the Concurrence of *Gilbert Layty* and *Gerrard Roberts*, Two Preachers, and one *Amor Stodert* Three of the Antientest and Principal Leading *Quakers*,

kers, and great Admirers of *G. Fox*,) kept him still in the said Employment, to the great Dissatisfaction of All the said Meeting (excepting those three mentioned) who seeing the Business (which They had taken a great deal of Care and Pains to Rectify) ending thus, and that Things were come to that pass, That *G. Fox's Honour and Will* must be preferr'd before the *Truth*, made *Mr. Pennyman* break forth in these Words, *viz.*

“ I have not forsaken My Kindred, My Acquaintance, the Glory of this World, for Truth and Righteousness sake, to come and Uphold Iniquity amongst our Selves. And so departed, Intending never to go more; and to that End had writ a Letter to Signify the Reason of His with-drawing; but *John Osgood*, His then Intimate and bosom-Friend, who was (with some others, as much dissatisfy'd as Himself) Advising Him not to send it, but to continue His Frequenting the said Meetings, the which He Consented to; and afterwards He Saw many more such-like Practices, which added great Grief and Wounding to His Soul, and which caused Him (with several of Those other Dissatisfy'd Persons, *viz. J. O. M. S. W. P. W. G. &c.* above mentioned) to Retire into the Woods near *Hangers-green*, about 3 or 4 Miles from *London*, and There Lamented and Bemoan'd the Sad Degeneracy of many of the Leaders of that People, who, tho' they Preached and Exhorted every one to be Faithful to the Truth that was Manifested to Them, yet contrary Thereto did Themselves give up Their Understandings and Judgments to *G. F.* as in this Business about Sufferings, and also in many others that might be nam'd, and that not only in Relation to outward Concerns, but also to Those that were more Spiritual and Supernatural; which being largely Treated on by *William Rogers*, Merchant, and an Eminent Person of their own Society, in Eight several Tracts, Stiled *The Christian Quaker Distinguished from the Apostate and Innovater*, and in their Answers to Him They are so far from denying the said Practice, that They own and Justify the Same; (See *An Epistle of Caution*, p. 3. Printed 1681.

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And Their Answer, &c. by C. Taylor p. 12. 13. Printed 1682.) so that it is needless to Insert any thing hereupon that Subject. And so I shall proceed.

AS Mr. *Pennyman* had his Eye towards GOD Continually, so the Hand of GOD was Signally with Him in many Things, which would be too tedious to Enumerate; only Some I may mention.

HE having some Houses and Shops Built upon a piece of waste Ground at the West-End of *Paul's*, worth near 200*l. per Annum*, He Caus'd Them to be pull'd down some time before the *Fire*, by which means they were not Consumed by the *Fire*, that was in the Year 1666.

LIKEWISE, in the Year 1665, in the time of the *Plague*, He and His then Wife were in *Torkshire*; but He had a Family in *London* all that Time, who were Preserved.

AND when the City of *London* was Burnt, He had a Country-House at *Kentish-Town*, to which He us'd Constantly to go every *Saturday* Night, to his Family There; but that *Saturday* Night before the *Fire* began, upon some Occasion, He Lodg'd in *London*, which He never did before.

THE next *Morning* having notice of the *Fire*, He went up to the top of a House to See It, and as soon as He Saw It, had a strong Apprehension that the City was to be Burnt down (tho' it was as far from His House near *Ludgate*, as *Lawrence Pountney's-Hill*) and Immediately sent away to *Kentish-Town* for two Carts, and Remov'd all the Best of his Goods that Day, and almost all the Rest the Next; and Helped Some of His Friends besides, before the *Fire* came near Him. And indeed his whole Life was a continued instance of the good Hand of GOD over Him; therefore it will be needless to Recount more particular Instances of this Nature here.

IN the Year 1660, *John Swinton* (an Eminent Preacher) Printed a Paper, Intituled, *To Friends of Truth, &c.* which gave great offence to *G. Fox* and His Party, it being an Admonition to Them about Preaching in their

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own Freedoms, that was, in their own Wills; the very Thing They had (and that in the Name of the LORD) highly Judged and Condemned in Others. And tho' this Paper gave great Offence to *G. Fox* &c. yet it was a great Confirmation to Him, *John Osgood*, and several others with Them, That Their Preaching was Chiefly in their own Wills, and not by Eternal Motion, as They Pretended.

AND in the Year 1664, the said *John Swinton* Writ another Paper (whilst a Prisoner with them in *Newgate*) Intituled, *A Lamentation*, &c. Wherein he sets forth the Universal Departure from the Spirits Guidance, even of their Chiefest Preachers, without exception of any. This did so highly Incense *G. Fox*, and the Rest of Their Ministers, that They endeavour'd to the utmost, for several Years, to Perswade him to Call in, and Condemn the said Paper; which after He had Justified for 4 or 5 Years together, and that in the Name of the LORD, saying, *GOD did justify Him in it, and that He should be a Traitor to His Light and Life if He should Retract It*, &c. Yet, after all this, in the Year 1669, He Condemned the said Paper, and fell in with Them again, saying, *The Child must not be Divided, nor the Seamless Coat Rent.*

AND the *Dissenters*, in their Simplicity, following His Example, Return'd to an Agreement, for Peace sake, with Them. And in *December* following, Mr. *Pennyman*, at the Request of *Samuel Newton*, Merchant, a principal Speaker, Accompanied Him into *Essex, Suffolk*, and those Parts. And the next day after His Return Home, by a strong Impression upon His Mind, He went to the Meeting in *White-Hart-Court* (being the fourth day of the Week) where, after one of Their Preachers had done, He Immediately stood up upon a Form, and presently had His Breath and Sences taken from Him for about half a quarter of an Hour; but what the meaning of it should be, He did not then Understand: But He felt in Him a pure Spring of Life rising up, and after He came to Himself, felt a great Change, and much Sweet-

Sweetness. The day following He had the like Impression to go to the Meeting at *Westminster*, and an Apprehension that it would be so again with Him, which prov'd Accordingly; for about as long again, his Breath departed from Him with a noise, while one of Them was Preaching, and He felt the Same as before. And the next Day again Hewent by a like Impression to the Meeting in *Wheeler-street* in *Spittle-Fields*, expecting then that His Life would be taken from Him for some longer Time, this Saying being much in His Mind, viz. *They* [i. e. the *Quakers*] *will not See, but They shall See*: But then He had only a great Pain all the while *Jasper Bat* was Preaching, which ceased as He had done speaking.

ABOUT this Time, at a *Mondays* Meeting at *Devonshire House*, whilst *G. Fox* was Speaking, He was forced to utter these Words, viz.

"I am to Proclaim the Day of the LORD
" which is come to gather the Out-casts, and to cleanse
" the Camp of Evil Doers. Which *G. F. &c.* owned to
be the Word of the LORD, not Suspecting but that He
owned Them to be the *Ministers* of CHRIST.

AND much about the same Time, *Mr. Thomas Mudd*, a very Cordial Friend of His, came 18 Miles to give Him a Visit, and after He had stay'd some Days with Him, at parting offered Him His Hand, which He Refused, at which *Mr. Mudd* being much Troubled, at his Return Home writ a Letter to know the Cause; upon which He Writ to Him this following, viz.

Mr. Pennyman's Answer to Mr. Mudd's Letter.

March 3. 1670.

FRIEND, look not out, Just *Lot's* within; yea, HE that is Oppressed as a Cart with Sheaves, is within Thee; wherefore be Awakened, for the Hour of GOD's Judgment is come, to Redeem, to Deliver HIS *Captivated Seed*, which hath long been kept under by the Power of a strange King; and Blessed and Happy wilt Thou and all They be, who hearken

hearken to the Voice of My BELOVED, who is come again; yea, who is come again, and hath Appeared the Second Time without Sin unto Salvation. O Resist not, O Withstand not, so great Mercy, so great Loving kindness, which at this Time is held and handed forth unto Thee, through this Earthen Vessel; for Assuredly, if Thou neglect so great Salvation (which through the infinite Mercy and Loving-kindness of the Ever-Living GOD) is now Tender'd unto Thee, it would have been better for Thee Thou hadst never been Born. For You of all the Families of the Earth, will I Judge saith the LORD, even You (*viz. Quakers*) that are Called by My NAME, that have caused My NAME to be Evil spoken of, through your Disobedience and Unfaithfulness; yea, You that have Caused an Evil Report to be brought upon My Good Land, saith the LORD; therefore will I Visit You; I will make Inquisition for the Blood of the Slain, which lies spilt in Spiritual *Sodom* and *Egypt*, where the LORD was and still is Crucified.

O Friends, *T. and A. Mudd*, the Day, yea, the Day of glad Tidings, is come to all the Sincere and Upright Hearted; yea, to All that in Singleness of Heart have Waited for HIS Appearance. Yea, such a Day is come and coming to all Such, that Eye hath not Seen, Ear hath not Heard, nor ever entred into the Heart of Man to conceive, even the Wonderful Things that HE hath brought, and is bringing to pass in the Behalf of HIS Seed and People, Glory be to HIS NAME for ever.

O the Bowels of GOD's Love yearns towards You at this Time, that You might not loose Your part, but have a Portion among Them that are Sanctified. O Receive, Receive the Tenders of GOD's Love, which at this Time is convey'd through Your Friend, *J.P.*

THIS was one of the first Letters, He says, He ever Writ by Commandment; 'twas not Writ in vain; for the Person to whom it was sent, tho' it caused Him to make a deep and diligent search into his own Heart, and that with Sorrow and Sadness, and much Weeping, yet it had that good Effect, That it made Him turn to the LORD,

LORD, and to serve HIM Unfeignedly to his Dying Day (which was upon the 29th of September 1686, being 86 Years of Age) and had an Entire love to Mr. Pennyman to his Death.

ALSO about this Time Mr. Pennyman went to G. Fox (who had sent to speak with Him) and Related to Him how it had been with Him in His Journey with S. Newton, and how He had been Exercised in the Three several Meetings before mention'd, with several other Things of the like Tendency, all which G. Fox owned to be the work of GOD upon Him, not knowing still but that He owned Him to be a Minister of CHRIST, tho' at the same Time He had a secret Apprehension that G. Fox, and divers others of His Preachers, were no Ministers of CHRIST; and a strong perswasion He had that He should in a little Time be made to Speak, or *At* something which should cause the Quakers in General to rise up as one Man against Him. And as He Believed, so it came to pass, and that in an Extraordinary and wonderful manner. But in the mean Time He was to be one of the first and last at Their Publick Meetings, but not to Speak at any of Them, which He constantly observ'd, and kept Himself so Reserv'd, that They could not tell what to think of Him; which caused them to be Jealous that He did not own their Ministers to be Guided by that Infallible SPIRIT they Pretended to; and to confirm Them therein, it happened that John Bolton brought Him a Printed Paper, Intituled, *A Declaration from the People of GOD called Quakers*, desiring Him to go along with Him to the then Mayor with It; but after He had Read a few lines, He found these Words in It, viz. *We have Always Paid Our Taxes and Assessments, and other Dues and Duties more than any People, According to Our Abilities*; at which being much dissatisfy'd, He told the said J. Bolton, He knew it was not true, there being several Taxes which J. B. Himself, with divers others, Refused to Pay: He confessed He did not like that Passage; but said, *They were gone Abroad, so could not be Recalled*: Then Mr. Pennyman, says,

says, He told Him, *That for his part He could neither own nor consent to It, nor step one step with It*, which He supposed was told G. Fox; for the next meeting at *Devonshire-House* about Business, One, unknown to Him, spoke much against that *Declaration*, and that Clause in particular; whereupon that Person was immediately sent for to G. Fox (He being then at *Edward Man's* within *Bishopsgate*) and presently after Mr. Pennyman was sent for also; and as He came into the Room where They and Others were, He heard Them Discoursing about paying of Taxes, &c. and when They had done, He told 'em, He had something to lay before 'em, which had been for some Time the serious Exercise of His Mind; which was this, *viz.* I being, *said He*, to send out a Man to serve in the Train'd Bands, Refused because You Disowned Those that did, and yet paid the Tax of the *Royal Aid*, and that of carrying on the War against the *Dutch*, and Those I did pay, for You Allowed and Owned they ought to be paid; and I looking upon't that this various Practice was not Agreeable with Truth, for that it seemed to Me more justifiable to pay towards the *Train'd Bands*, to prevent the Invasion of the *Dutch* (which was Then Feared, They being then at *Chattam*) than those Taxes You Allowed of, Inasmuch as *Defensive Wars* are more Allowable than *Offensive*. To this G. Fox Replied, *That the SON paid Taxes, and there is a State above Taxes; and if I (said He) should Declare all I know concerning Taxes, You could not bear it.* And much more to the same purpose; but did not in the least give any satisfactory Answer.

THE next thing that confirm'd Them in the aforesaid Jealousy of Him, was another Paper that G. Fox, and G. Whitehead put forth the 11th of *April*, Intituled, *A Testimony from the People of GOD called Quakers, &c.* which Henry Stout had in his Hands at the *Exchange*, in order to carry it to the said *Lord Mayor*, which He shewing to some of that People, They were all so much dissatisfied with It, there being divers scurrilous Expressions in It against some Persons who having Writ
against

against the *Quakers*, *G. F.* and *G. W.* villify'd after this manner, saying of one Major *Cobbit* (who it seems had been a *Salesman* about Twenty Years before) *Cobbit the Taylor*, and one *Mr. Bunyan* (a *Baptist Minister*) *Bunyan the Tinker*, and Others they also Abused in the said Paper ; and therefore desired *Mr. Pennyman* to take the said Paper and carry it to *G. Fox*, and endeavour to get it stop't from going Abroad ; and tho' He was very unwilling to go, yet, being very much press'd thereto by *John Osgood*, *Hen. Stout*, &c. He with *William Gosnel*, went to the above-said *Edward Man's*, where *G. F.* and *G. W.* were, and *Mr. Pennyman* Acquainting them of His and these Friends dissatisfaction concerning It, and desired they might be Supprest ; but instead of that, *G. W.* endeavoured to justify It, at which *Mr. Pennyman* Reply'd, *That it was below the Nobility of Truth to give Scurrilous Language, or to Reproach any about the meanness of their Trades or Employments, as that Paper did.* To this, with other things of the like Nature, He spoke with that Zeal and Earnestness, That *G. W.* took him up, saying, viz. *Thou shouldst not Exalt thy Self over Friends.* He replied, *Truth is my Testimony, I can sooner cease to be, than Subscribe to it.* And so departed with a Sad and heavy Heart ; and when He came Home, Retir'd from all Company, Begging and Crying to the LORD, that HE would Roul Him with Infamy to His Grave, rather than ever such Things should come forth in HIS Name.

SOME time after, at a private Meeting at *John Elson's* in *St. John's-street*, about Business, he was Constrained to say, "THE Glory of *Israel* is Risen ; the Day is " come to Gather the Wheat (that which is weighty) " into the Garner ; but the Chaff (that which is light " and Airy) must be Burnt with Unquenchable Fire. Which was spoken with that Power, in so different a manner from His usual Speech, That They who were met there, were exceedingly Amazed at it, and began to be Jealous of Him, That He did not own Them to be the People of GOD, as they call'd Themselves.

NOT long after, upon the First Day of the Week,
He

He had a strong Impression upon His Mind to go thither again, but just at the outward Door, in *St. John's Lane*, He had a sudden Restraint upon Him not to go further; whereupon he stopt, and stood there (tho' it Rained very hard) whilst the *Quakers* went in to the Meeting, by which he saw They would be Confirmed that He did not own Them, &c.

ABOUT this Time He kept His Bed for three Days together, and Fasted by a Restraint upon Him all that while; in which time He had an *Internal Vision*, wherein the LORD Appeared to Him in Glory, which gave Him an Experimental Sense and Feeling of those Words of *Job*. *I have heard of THEE by the hearing of the Ear, but now mine Eyes have seen THEE, wherefore I Abhor my Self.* And of those of *Isaiah*, *Woe is Me, for I am undone, because I am a Man of unclean Lips, and dwell in the midst of a People of unclean Lips; for Mine Eyes have seen the KING the LORD of HOSTS.* And Reveal'd to Him, That He should go to this People, upon the like Occasion as *Isaiah* was at that Time Sent unto the *Jews*.

AND soon after He was pressed in SPIRIT to go to a private Meeting at *Devonshire-House*, where were met *J. Bolton, S. Newton, J. Osgood, W. Gofnel, J. Claypool, E. Brush*, and several others; and He was made to Deliver these words,

'THE Mother, I say, the Mother of Harlots is Reveal'd; and the Mystery of Iniquity is made manifest. And again, "The Life of the LAMB is risen, whose Spouse was, is, and must be kept Chaste unto HIM, without Spot Wrinkle, or any such thing: Adding, "Here are Hypocrites in this Place. Which was spoken with that Power as did not a little Affect the Hearers.

SOON after this, at a private Meeting at *J. Elson's* (the said *Elson* and *W. Warwick*, both Preachers being the Chief there) he heard a Man Speak whom He knew not, and tho' sitting at a distance, had a strong Apprehension that the Man was in Drink; and thereupon went to those Two Speakers and (Whispering) asked

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their Opinion of Him, *Whether He was not in Drink?* To which They Reply'd, *No, No*; and further said, *That he is a very honest Man.* But when the Meeting was done, He went to them again, and asked, *If they would not Examine Him?* And when They Refused, and bid Him do it if He would; upon Examination He Confessed He had been Drinking *Brandy*; and *John Elson* being called to Him, found His Condition Such, as needed some to help Him to His own House near *Old-street*.

FROM this Meeting He Returned Home with some Concern, for having *Spoken by Permission*, and not by *Command*, without which he was doubtful whether he might Speak in their *Meetings*: But at Night he had a *Visi-on of Angels*, one of them like the SON of GOD in a long Robe, and several Angels about HIM; One of Which came to Him, and Touched and Comforted HIM; after which He remained filled with Joy unspeakable for several days together.

THE next private Meeting at *John Elson's*, the Man before mentioned came thither, and Confessed His fore-mention'd Sin, and Declared his Sorrow for It; where-upon They said, *He was an Honest Man, and might be overtaken*; and so was Admitted again: And as Mr. *Pennyman* Returned Home, after the Meeting, one of the Company asked Him, *What he thought of that Man, and his Confession?* To which He answer'd, *That He had no more satisfaction in the one, than in the other.* And not long after, He was credibly Inform'd That the same Man went into *Kent* and there *Hanged Himself*; which is one Instance, among many others that might be given, That these People have no such *Spirit of Discerning* given Them at all Times, as They vainly Pretend.

ABOUT the beginning of *July*, *Matthew Renshaw* (Ma-ster of a Ship) They heard was Taken by the *Turks*, and tho' Mr. *Pennyman* had a part of Her, yet He said, *He had not the least Concern upon Him for His own Loss*; but in a day or Two after, as He was Retired, it was Reveal'd to Him, That the said *M. Renshaw* Fought with the *Turks*
be-

before he was Taken, notwithstanding He had agreed positively with *Richard Mew*, (at whose desire He became a Part-Owner of the said Ship) that They should not Buy, much less Carry, any Great Guns, except one or two to give Notice upon some Danger, &c. But how to Prove This, and that *R. Mew*, had done very Unjustly and Unfaithfully by Him herein, He could not tell; However He had a strong Impression upon His Mind to go to the *Exchange*, where he told *Fra. Moor* (a Friend of *R. Mew's*) what had been Reveal'd to Him touching *M. Renshaw's* Fighting, and *R. Mew's* Unfaithfulness to their Agreement. The next Day *R. Mew*, hearing that Mr. Pennyman Accused Him as above, came to the *Exchange*, where also Mr Pennyman, by the same Impression as before, was to be; where meeting, *R. Mew*, began to justify Himself, and Reflected upon Mr. Pennyman's Motion; Whereupon They Immediately agreed to go off the *Exchange* with *F. Moor*, *J. Osgood*, *Jam. Braine*, &c. to a place near the *Exchange*, where He Acquainted Them, That at the desire of *R. Mew*, He consented to have one Sixteenth of *Renshaw's* Ship (a *Quaker* but altogether then unknown to Him) and in a few days after, He being accidentally upon the *Exchange* (then kept at *Gresham-College*) He over-heard the said *R. Mew*, and other *Quakers*, talking about Buying the Great Guns with the Ship, at which He was much Offended, saying, *What do You go about to Insnare Me ?* And further said, *If You meddle to Buy the Guns* (being about Fourteen) *I will not be concern'd in Her*; upon which *R. Mew* told Him, *They would not have Them*, only asked His consent for One or Two, which He and They said might be necessary to give Notice, upon occasion of Danger; unto which He Assented, for the reason aforesaid. It happened that the said *J. Braine* was by, when Mr. Pennyman made this Agreement, who also confirmed the same; then *R. Mew* confessed, *They bought the Guns, intending them*, as he said, *only for Ballast, tho' he heard they had Fought with them against the Turks, before the Ship was taken*, upon hearing this, They Blam'd *R. Mew*: So Mr. Pennyman went away Glorifying

rifing the LORD in His Heart, who had not only Reveal'd this hidden thing of Dishonesty to Him, but that *R. Mew* was made to Confess it to His own shame.

ABOUT the middle of *July* He was directed to a certain Book, Intituled, *England's sad Estate and Condition lamented*, &c. and to Transcribe a few Lines out of it, viz. *Oh People my Bowels yearn*, &c. and thought to have spoken Them the 19th Instant at *White-Hart-Court*, and for that purpose stood up upon a Form for some Hours, but being hindered, by their continued Preaching till the Meeting broke up, He was made to Print It, and deliver It to every One of the *Quakers*, both Men and Women, at the next private Meeting at *Dev. House*, being *July 24*.

THE manner of his doing This, Rising up and giving to every One as They came in, and then returning to his Seat again, made Them the more Offended, and take the more notice of It; and when the Business of the Meeting was over, some of the Chief asked Him, *What His meaning was in giving those Papers to Friends?* For One of them said, *They concern'd Professors, and not Friends;* but when he began to give an Account of It, They were so full of words, that by Their continual Interruption they would not permit Him to do it. One of the Meeting, having a Sense of His Exercise, came to His House and after a little Discourse, said to Him viz. *Thou hast that to pass through, that Fire and Faggot would be little to Thee in Comparison of it.* The which, He said, He was fully Sensible of, and that what was Spoken was certainly True.

AT Night was an extraordinary *Thunder and Lightning* which He was made to behold with great Pleasure and Delight; and as He stood at his Door, He saw the Heavens Open in that Wonderful manner as He did never see the like in all his Life; and about Two in the Morning was the greatest Clap of *Thunder* that ever he heard. These things confirm'd Him much in That the LORD was Exercising Him in, Believing that the great Clap of *Thunder*, and the Opening of the *Heavens*, had a further signification than vvas then made known to Him.

THE

THE very next Day, at a private Meeting, at the aforefaid Place, as *John Bolton* (who with *Samuel Newton*, had, till then, owned Him) was Preaching, as fearing a Separation: Mr. Pennyman was made, by *Gestures*, of turning His Head, this way, and that way, and rubbing the Dirt of his Shooes, to flight His Preaching; which being observed; as He was afterward going away, one of them desired him to stay, which when he did, *S. Newton* asked Him the reason of that Behaviour; whereupon, without Returning any Answer, He rubbed off a remaining piece of Dirt (*Acts* 13. 15.) sticking upon the Heel of his left Shooe.

AND when *J. Bolton*, thereupon asked Him *If he would give Him his Hand as a Friend?* Being Restrained so to do, He Refused, and so they parted.

PRESENTLY after this, some of the *Quakers* Books, which He had in His House, began to be an Oppression to Him, and first He sent away *G. Fox's Great Mystery*, and his *Battle-Door*, both in Folio; then he caused All the rest of the *Quakers* Books, which were about Fifteen or Sixteen Volumes; (for when He went first among Them, They pretending Their Books to be Writ by the same SPIRIT the *Apostles* had, He Ordered their Clerk, *Ellis Hooks*, to Buy all such Books as They Approv'd of, and Bind them together, without letting Him see them, till Bound) to be put up into a great Bag, fill'd mostly with old News Books, with a small Parcel of Those he had got Printed, viz. *Oh! People*, &c. At the top.

ALL the Rest of his Books were put into two other Bags, and upon the 28th of *July*, early in the morning, He called two *Porters*, and caused One of them to take the Bag with the *Quakers* Books, &c. and the Other *Porter* with the other two Bags, and went with Them, intending to carry Them to Mr. *Bate's* in *Cornhill*; but crossing the *Exchange*, from *Thread-Needle-street*, He felt a sudden stop in His Mind, and thereupon Ordered the *Porters* to Rest Themselves upon the Bench next *Cornhill*, where He also Sat down, and Waiting to know

what farther He was to do, he was Moved to take the Parcel, *Oh People*, &c. (from amongst the *Quakers* Books and the Old News) and to send to Mr. *Bates's*, and to desire Him to send him a *Candle*; when the *Candle* was brought, He having taken out a little waste Paper into his Hand (out of the said Bag) went to the middle of the *Exchange*, (having Order'd the *Porter* to bring that Bag after Him) [not the two Bags where the *Bibles*, Book of *Martyrs*, &c. were] and as He began to set it on Fire, He bid the *Porter* throw down those Books, *viz.* The Fifteen or Sixteen Volumes above mentioned, which He did; upon this the Man that was Sweeping the *Exchange*, came and put it out, and immediately brought a *Constable*, and presently about 12 or 14 Persons were gathered about Him: At this Instant, a Youth who was going to his House, seeing Him upon the *Exchange*, gave Him the following Letter, from a Friend (who knew not any thing of His being there, nor what He was doing) just then Written.

Dear J. P.

July the 28th.

MY Soul Breaths to the LORD for Thee, and to HIM is my Cry, for Thy Preservation; something is in my Mind to Write to Thee. As I have a true Sense that thy Soul Longs and Thirsts after Righteousness, and nothing else can Satisfy Thee, even so, I have a Sight that the Enemy Seeks to Devour Thy Precious Life: Therefore keep Watching over Thy own Heart Continually, and There dwell low in Fear and Trembling, that the Power of the LORD Thou mayst Witness to be Thy Preservation: Great is the Danger of a high Zeal, and very Low and Little in Their own Eyes must All keep, that fall not in It. It is a safe State to keep Waiting in the Fear of the LORD; the Humble Broken Heart, being that Sacrifice which HE Accepts; in Patience possesse thy Soul, and in due Time every Hidden thing shall be brought to Light: As much as lieth in Thee, keep in Love and Peace with All, that a Meek and Quiet Spirit may Appear in Thee: And the LORD alone Exalted,

alted, Who is the AUTHOR of it; if Thou art Preserv'd to the End, it's enough to Me; my Self being Refreshed in the Remembrance of All that Love the Truth with a sincere Heart. I have a hope the LORD, for HIS own NAME's sake, will never Leave Thee nor Forsake Thee. To HIM I commit Thee, whose Power is sufficient to Preserve All that Rely wholly upon IT: In That which is not of this World, stands My Love Intirely with Thee. Blessed be the LORD for *this Day* of Tryal, and thrice Happy are All they that keep Faithful in It. It's Bread it self, and Life it self that now can only be Fed upon by the True Hungerers: The Excellency of Mans Wisdom avails little, for the Glory thereof is Stain'd: But where the LORD raiseth up HIS own SPIRIT, LIFE, and POWER in any, for HIS Sake, They are truly Beloved.

HE had no sooner Read the Letter but the Constable came to have Him before Sir *Thomas Bloodworth*. As He was going He Received this Admonition, by Word of Mouth, from Another; John, *Thou hast a Zeal for GOD; See what Thou Doe'st thou Doe'st with a good Understanding*. Upon which He was Instantly filled with Inexpressible Joy and Comfort; which, yet, He kept to Himself: And so going before Sir *T. Bloodworth*, was by Him Committed Prisoner to *Bishopsgate*.

AND the very next Day *G. Whitehead* (knowing He had Testify'd against Their *Writings* in Private, and had Caused Their *Books* to be thrown down at the *Exchange*) Writ this following to Him, *viz.*

John Pennyman, *Thou hast brought a great Reproach and Suffering upon Friends, by this thy Mad and Wicked Action, unto which the Devil Instigated and Led Thee, which hath gratify'd his Agents (the Persecutors) whose Work Thou hast undertaken (as they used to do) to Burn Our Books.* [Mark, Reader, here is not one Word of the Holy Scriptures, nor of any other than their Own Books, for in Truth that was the very Cause of their Wrath and Clamour: But, indeed, when They printed Their Paper against

me, dated Twelve Days after, to take with the People, and to Vilifie and Reproach me (notwithstanding what I had writ in the foregoing Paper to the Contrary) then They left out those Words, *Our Books*, and instead thereof put in *Holy Scriptures*, which, I think, I may safely say, *G. Whitehead*, *G. Fox*, and all Your Ancient and Chiefest Preachers, seldom or never called them so before; but frequently called them, *Earthly Letter*, and *Carnal Letter*, and *The Husk*, and the like, as may be seen in a Large Sheet Printed 1696,] But to proceed with *G. W's* Letter, viz. *which are those Works thou never knew the Travel of bringing forth; and Thou must Publickly own Thy Condemnation, upon this Thy Madness, Folly and Wickedness, if ever Thou truly Appear to clear the Truth, of this sad Reproach and Suffering which Thou hast brought upon it, and the People of GOD, who hath Commanded me to lay this upon Thee. Come down, come down out of thy High Thoughts and Imaginations, to the Just Witness in Thee, lest GOD bring Thee down to Thy greater Shame and Reproach; for Lucifer shall fall, He shall fall, the Mouth of the LORD hath Spoken it, by his Servant,*

The 29th of the 5th

G. Whitehead.

Month, call'd July. 1670.

THIS Letter *G. W.* not knowing whether his Friends would Own, or stand by Him in It, got *Gilbert Layty*, another of their *Ministers*, to see if he could get it from Him, which Accordingly he, by Stealth, did. Which said Letter, not being willing so to Lose, made Him use his utmost endeavour to get it again, as will appear hereafter.

This

This following is what Mr. Pennyman Writ to satisfy People, touching those Books He had carried to the Exchange.

UPON the 28th of the Month called *July*, 1670. I being Required by the LORD, to pack up all the (Printed) Books, of what kind or sort soever that I had, with an Intention to have had Them carried to a Friends of Mine (Mr. Bates's) in *Cornhill*, near the *Exchange*; it was so Ordered, That as I was going through the said *Exchange*; I was to sit down and rest Me, and accordingly I Ordered the two Porters to rest Themselves; the one of them had Two great Bags full of Books, and the other had one Bag fill'd much with Old News Books, especially at the Top; for I saw no other in it, when I opened it, which I did There; having Ordered one of the said Porters to carry a little Parcel to my said Friends, (where I purposed to have carried the said Books) and desired Him to bring Me a Candle; against which Time I had taken out Two or Three waste Papers in my Hand, and withal bid one of the Porters bring that Bag after Me; so going to the middle of the *Exchange* * I bid, the Porter pour out the Books, and having put Fire to the Papers in my Hand, with Two or Three of those News Books, the Man that was Sweeping the *Exchange* was Ordered to put it out, there being (so near as I could judge) not the quantity of a quarter of a Sheet of Paper Burnt.

* There being no Statue then there, tho' there is one set up since.

NOW whereas it is Imagined, and Said, that I would have Burnt all those Books, I have this to say, That if they would have given me a Candle to have Burned All, or any One of Them There, more than what was already done, I would not; I say, I should not have done it to have gained the Treasures of the whole World. This is a faithful and true Saying; He that can Receive it, let him.

ALSO

ALSO Mr. Pennyman Caused this following Letter (which He Writ to a Kinsman of His) to be Printed with the foregoing, which were given away at the Exchange, and elsewhere.

Cousin,

30th of July 1670.

I Understand that Thou hast been Instrumental to put one *Abraham Bonnyfield* in Prison, for the Testimony of his Conscience towards GOD; the which if He should Violate, yea, I say, if he should Violate in the least, it had been better for Him he had never been Born: Now if the Case be so, what will become of Thee, and all such as Thou art, who as much as in you lies, endeavour to force Men to Violate the Law of the Living GOD, Written and Implanted in the Heart? O take heed, and turn to the LORD before it be too late, and the things belonging to Thy Everlasting Peace be hid from Thine Eyes; for yet a little while, and the Voice shall be, *He that is Filthy, let Him be Filthy Still*. O! whilst it is called to Day, take heed, for the Day of Visitation (from the LORD) is come; Blessed and Happy, Yea, for ever Happy will They be, that can Receive it; Yea, the Day is come, that many that have been First, shall be Last; and many that are Last, shall be First.

I am now a Prisoner in the Prison at *Bishops-gate*; and the Rumor is, That I would have Burned the Bible, &c. Concerning which I have this to say, That rather than I would Burn that Book, or the least leaf thereof that might be Serviceable, I should rather Chuse, had I as many Lives to Lose as I have Hairs on my Head, yea, and every Life to be taken from Me by the most exquisite Torment that the Wit (and Wickedness) of Man could Invent; I say, rather then wilfully (or by the Command of any Mortal) Burn that Book, I should rather chuse to be Sacrificed in the said Torments.

TO the Testimony and Truth of which, I do here Subscribe my Self.

And

And upon the 10th of August, the Quakers having put forth a Paper against Mr. Pennyman, He, about 5 or 6 Months after, (by a secret Impression upon His Mind) Caused It to be Reprinted (except the Marginal Note) in this manner :

THE People called *Quakers* having Printed and Published a Paper against Me, or rather against the LORD, Whose Servant I am, Whose Will I have done, and Whose Reward I have received : I being at their Meeting, where they gave away (as I guessed) about a thousand of Them, They would not give Me any, tho' I told Them I had but one, and if they would either Give or Sell Me some, I promised I would not Burn, but Publish them with those I had Printed. So that I now am to have It Reprinted after this Manner, with few words added after their Paper, which the LORD Required Me to send to several of the said People.

THIS Paper of Theirs was brought Me by one of the Ancientest Quakers in *England*, and presently after Two other of Their People came to See how I Resented it ; which after I had Read these Words, *viz.* That I *was therein Instigated by the Devil*, I burst out into that violent Passion of Tears [and that for their Sakes] that I could not Read on for some Time. But so soon as ever I could Speak, I said thus to Their Friends : *Is it not enough for You to have Represented Me to be Distracted ; but You must Accuse My LORD to be a Devil ? It had been better for You, that You had never been Born, whoever had a Hand, or were Concern'd in the said Paper.* Yea, Their great Iniquity therein, did, at that Instant, bring to My Mind and clearly Discovered the Reason of *Moses breaking the Tables of Stone* ; and that They were as much Revolted, and Departed from the Council and Guidance of the Good *SPIRIT* of the Ever Blessed GOD, as the *Israelites* Then were. This, this is a most certain and Infallible Truth, whither They will yet believe it, or no.

WHERE-

This Paper, of the *Quakers*, was given forth by the same Blood-thirsty Spirit that Persecuted and

WHEREAS *John Pennyman* of late did bring or cause to be brought unto the Exchange in *London*, several Books and Writings, and amongst others the Holy Scriptures of Truth, which testify of Christ, with other Writings and Testimonies Recorded of the Holy Servants of God, and Martyrs of Jesus; with intention to destroy and burn the same (as by his outward Actions and Expressions might justly be judged, and suspected.) Now we the People of the Lord (called *Quakers*) do declare unto all People, That we do utterly disown and testify against that Action of the said *John Pennyman's*, touching the said Books and Writings (so far as he had any intention or did give just cause of Jealousie or Suspicion of such Intention, to destroy and burn the same) and that he therein was instigated by the Devil, what ever otherwise his pretences are or might be; even that Spirit that ruled in those, who in the days past Crucify'd Christ, and Persecuted and shed the Blood of his holy Servants, Prophets and Martyrs; and in endeavouring to Burn and Destroy their Writings, manifests that it would do the same things now, if it had the same Power. And we do farther declare and testify, That we dearly and truly own the Holy Scriptures, before mentioned, given by Inspiration, as a true and infallible Testimony of Christ, spoken forth by his own SPIRIT (which is our Guide and Leader) and that they are written for our learning; and the Writings and Testimonies of, and concerning the Lord's faithful Servants and Martyrs, is a good Savour to us, and their Memorial is Blessed for ever. And we farther declare and testify, That we have no Union nor Fellowship with the said *John Pennyman*, nor that Spirit that now rules in him, he being de-

departed from that pure, meek, holy Spirit, which sometimes he had some knowledge of: And that he hath given just cause (before the said Action, and since also) of jealousie and fear, that he is in Measure broken and discomposed in his Mind and Understanding; nor can he have any Union or Fellowship with Us, until he shall publickly condemn this Action of Folly and Wickedness committed by him, and give a full Testimony of his unfained Repentance for the same. And we also do testify, that if any Person whatsoever shall Act or Speak any thing that is evil, under pretence of a Motion from the Spirit of God; we utterly deny that Motion to be of God, for the Holy Spirit of God never did, nor never will move to that which is evil; and all evil is of the Devil. And this we have thought fit thus publickly to declare, for the vindication of Truth, and the Lord's People, who profess and enjoy it, that the Innocency of the Upright may be cleared and manifested, and all Iniquity and Unrighteousness judged and condemned, and God and his pure holy Truth exalted, over all Unclean, Dark Deluded, Arrogant, and Imaginary Spirits whatsoever.

*Given forth the 10th day of the Month called August, 1670.
By Us, who are in Scorn called Quakers.*

Murdered the Innocent in all Ages; for which there is Cause of Mourning.

Cain first Envied, then killed his Brother *Abel*: But why did he Kill him? Because *Abel's* Sacrifice was Accepted, and His was Rejected of the LORD: And as it was then, So it is now. He that can receive it, let him. I am made a Witness hereof, who am called. J.P.

This

This following was Writ the very Day, and about the same Hour the People called Quakers were Debating their Paper against Me, viz. 10th of August 1670.

O Ye People, called by the Name of the LORD, why Seek Ye to stop the Leadings of HIS pure SPIRIT of Life in HIS Children, that Seek nothing but to Serve HIM, nor Delight in any Thing but to Obey HIM? The Glory of this World, and the Favour of Men, they despise. Why, why cannot You let Them have Their Consciences at liberty to Serve the LORD? In our FATHERS House is Bread enough; to HIM We must go; in HIM our Souls take Pleasure: It's HIS Right alone to Rule, and We cannot give It to any Other, neither can We Bow to the Will of any, tho' because of that We be Cast out from amongst You; In Meekness, Love, and Lowliness of Mind We can bear your hard Speeches, but only as the LORD Leads, so must we Follow HIM. O the Riches of HIS Love! who can declare it? Is the Cross now become an Offence unto You? That none can Truly take It up and escape Reviling? Ah, my FATHER! The Noble Birth THOU hast Raised up, that must Follow THEE fully; its Joy and Delight being only in doing THY Will, and THY Peace is Reward enough: In the quiet retired Mind let all sink down this Day, and They shall know that Saying fulfill'd, *Not one Barren amongst Them, but every one bearing Twins.* Oh, THOU Pure Righteous SEED! Who Teacherh like THEE? THY Glory is Excellent, and cannot be given to any Other. O Ye Wife Men, quench not the SPIRIT, but let It Arise in whom It will, and be not You so Troubled; for as much as some there be that must be kept Chaste unto It, and are willing to lay down their Lives for Its sake. Many Years Tryal have We made of It, and found the Virtue and Life thereof, and IT a present Strength in all Temptations, Its Love and Bounty in all Sufferings. O my Soul, Bend to None that would Oppose Its Leadings,

dings, It being known to Thee the Chiefest of ten Thousand; yea, *The Marriage of the LAMB is truly come, and the Friend of the BRIDEGROOM greatly rejoiceth to hear the BRIDEGROOM's Voice*: They who stand and hear HIM, have no desire to Cumber Themselves with many Things, but to keep Waiting in Silence. O GOD of mighty Power, Arise and Reign in THY full Dominion, in the Hearts of all THY Dearly beloved Children, who cry Night and Day for THY Presence, and nothing else can Satisfie.

A Kinsman of Mr. Pennyman's sent to his Father, a Justice of Peace in the North, one of those Papers which gave an Account of carrying the Books to the Exchange, Whose Answer follows

SON,

August 7th 1670.

THO' the Condition Your Uncle is now in, is I Believe no whit Troublesome to Him, being Resign'd up Welcomly to Receive what He conceives Unjustly comes upon Him; yet I cannot but in Affection to Him (which I have reason to have for Him) have a Resentment of His Sufferings. I do Believe He would be Unwilling any Friend should any way be Engaged for his Liberty sake; but if I were with You, I should endeavour it, even against His Mind: And therefore I would have You try what Your Engagement in His Behalf could procure for Him; You may consult with Mr. Bates and joyn with him in what You think may be for His Good.

I gather from *His Paper*, and he should have said so of this Act without It, that He did not this in His own Will, but as Required thereto by the LORD. But I Expected in *His Paper*, His Reasons to the World more particularly, and what this Burning should be a Sign of

Mr. Pennyman Writ this in Answer, viz.

Dear Brother,

THY Love is owned of the LORD, and Acknowledged by Me HIS Servant: Tho' before Thy Letter came, Thy Son brought My Discharge; but it was not till the

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Inclosed, (*viz.* The *Quakers* Paper) was first Published against Me, for till Then None could get me out of Prison, that being, I can certainly say, one if not the Only Cause of this late Transact by Me, and of My Imprisonment.

SIR *Thomas Bloodworth* Committed Me for a Breach of the Peace, which was no more but this, *viz.* There being about 2 or 3 (besides the Sweeper, who went for a Constable,) upon the *Change* (it being about Eight in the Morning) when I Burnt the waste Paper, &c. There, (as before mentioned) And whilst the Constable went for a Warrant, about 12 or 14 Persons came upon the *Change*, and some of 'em look'd into the Two Great Bags that were upon the Bench, where all My Great Books were, which They seeing, without any Examination, Concluded that I would have Burnt them All. When the Constable came back, He said, *I must go along with Him*; and Ordered the Two great Bags with Books to be brought after us to Alderman *Bloodworth*, who taking the aforesaid for granted, without Examining particulars, asked Me *to put in Bail*, I told Him, *I might not*; then he Ordered Me to Prison, and Bound the Constable and Exchange-man to Prosecute; both whom were much Troubled at what They had done, there being not the least Disturbance of the Peace. After he had Ordered My Discharge (having spoken to my Cousin much in My Commendation, particularly concerning some poor People that I had taken care of, after the City was Burnt, that lay in the Street, under *Aldersgate*) desir'd to speak with Me, who told Me, *He was sorry I had been in Prison so long, but, He said, having Bound the Men to Prosecute, He Expected that if He sent for Me, I would Appear*; my Reply was, *That I did Believe I should if He sent for Me.*

I was willing to send Thee the Inclosed Paper of the *Quakers* for Thy Perusal, which Thou maist dispose of as thou shalt see Cause; for I am as willing to have It Published, at the Authors desire It should be: For till that came forth, I was not to come out of Prison, it being

ing one of the Chief Causes of my Imprisonment, and of That which was lately Transacted by Me ; for I was no longer to be ty'd up to any Sect, but to own any that Fear'd GOD and Works Righteousness, for Such are, and will be Accepted of the LORD, whose Servant I am; Whose Will I have done, and Whose Reward I have Receiv'd ; so I Fear not what Man can do unto Me, knowing that all these Things work together for My Everlasting Good ; and therein is my full Satisfaction, who am thy truly loving Brother.

His Brother Writ this in Reply, viz.

Dear Brother,

August 22. 1670.

I Am truly Glad Thou art at Liberty again, although I did Believe thou mightest Obtain it when Thou pleasdest, no Law being Broken : Yet for Thy Family sake, Thy Liberty is desirable, except Thy Confinement were of Publick Service, and not to be prevented without Unlawful Compliance. People are Generally Dissatisfied concerning this Passage of Thine, for that (beside the probability that Thou wouldst have Burnt those Books which the Porter carried after Thee into the middle of the *Exchange*, and there as seems by Thy Paper, poured out) thou dost not Declare to what End and Purpose the said Act was. Perhaps Thou Intendest only to Burn some Loose and Vain Pamphlets, to give Publick Detestation of their Vanity ; or, perhaps Thou didst Intend to Burn some of Thy Friends Books and other good Writings, to shew that They are too much Idoliz'd, that People look too much Without, and that Time will be when They shall be laid Aside. A Meaning, I am perswaded, Thou hadst in it, which Thou thinkest not fit to Publish. In the mean time, since the Action had nothing of Positive Evil in it ; and since I, and All that know Thee, are Assured that there could be nothing in It of Self-Interest, or Dishonest Project ; it becomes Us to be slow (if not mild) in Judging. Hence I cannot but admire at this *Giddy-Headed Paper* (as is intimated) of the *Quakers*, which in some parts of It looks like

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* A Bull of
Excommu-
nication.

* *A Roaring Romish Bull.* They were too forward in Their Judgments, taking that for Granted, which only they suspected, but did not know.

But who were They? It had been fit for Them, in my Judgment, to have given their Names; for probably all call'd *Quakers* are not of Their Opinion, and then the Paper is not True; besides that, having no Hand to it, to Own and Assert the Things Certified, it becomes *Scandalous* and *Libellous*. I am perswaded the *Authors* of It will shortly, if they do not now Wish, that the Words of it were as Obscure and Wanting as their Names.

Mr. Pennyman Writ the following to Mr. and Mrs. Mudd.

Dear Friends,

August 18. 1670.

AFTER this Inclosed Paper of the *Quakers* was brought Me, I said, *My Imprisonment is now at an End*; (for by It I knew Assuredly I was to be Separated from that People) and Accordingly it seems, 'twas in my Cousin *J. G's* Mind (tho', altogether unknown to Me) to go to Sir *T. Bloodworth* about It, and presently after brought my Discharge; only, if He sends for Me, I am to Appear, if well.

INCLOSED is also a Copy of a Letter from my Brother, to his Son *John*, Dated the 7th Instant, (which came after I was Released) which I am willing to send You, that You may see the Word of the LORD hath not been, nor shall not be Published in vain, viz. *Many that have been First shall be Last, and many that have been Last shall be First*, at which many are Offended; yea, I know it's That, and That Chiefly, that many called My Friends are so much Offended with Me; but Blessed are They that are not Offended in HIM Whose Servant I am, Whose Will I have done, and Who hath Rewarded Me a Thousand, yea, I can truly say, a Thousand Fold. Blessed and Praised let HIM be, yea, let all the Upright in Heart Bless and Praise HIS Holy NAME from this Time forth and for evermore, *Hallelujah*.

* Mrs. Mudd came 18
Miles to see Mr. P.—
whilst a Prisoner.

DEAR Heart, * Thy Love is
owned of the LORD, and of Me
HIS Servant: O abide in HIS Love,

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go not forth, but keep Still and Low, and wait in the Stillness till Thou beest Endow'd with Power from on High, and enabled to come forth in the Authority of the most HIGH, to level the Mountains that stand in the Way of our ZERUBBABEL, from Building this latter House, which shall far transcend the Glory of the former.

O hasten, hasten, tarry not, my *BELOVED* calls; the *Marriage Supper* is prepar'd and *HIS Table* well furnished, and many are Invited; but, Excuses are so many, that few are come; but my LORD will have *HIS Table* fill'd, and to that End, will send to Invite the *Blind* and the *Lame*; yea, the *Hedges* and *Highways* must be sought out. Blessed are They, and They Only, that are Accounted Worthy, for They shall Eat the Good of the *Land*; yea, They shall be filled, yea, I say, their *Cup* shall overflow; and of Their Joy, Peace, Comfort, and Consolation there shall be no End; Praises in the Highest be to our GOD for evermore.

Mr. and Mrs. Mudd Writ this in Answer, viz.

Dear Friend,

WE have Perused thy Lines, and are Assured that such *Heavenly Expressions* cannot proceed from a Broken and Discomposed Mind, as the *Quakers Paper* mentions: We could Wish, upon *Truths* Account, It had not come forth; for even the *Body of Friends* will one Day be Judged for It; We cannot have Unity with It, Dear Soul, thy *Tryals* are Great, We are very Sensible thereof; and if Thou wert not Guided by the Holy SPIRIT from Above, it would much Disturb Thee. And seeing the LORD is (in this Winowing Hour) Separating the *Wheat* from the *Chaff*, the *Precious* from the *Vile*, Oh be Circumspect, that nothing be *Done, Said, or Writ*, but as the SPIRIT Moves; then the *Serpents Head* will be Bruised, and *His Spirit* will be Trampled down.

NOT long after this, He was sent for to *Guild-Hall*, where the then *Recorder*, having the Paper the *Quakers* put out against Him, and Believing what They said to be True, viz. That He was in a *Broken and Discomposed* Condition; thought Best not to Release Him, but

Committed Him to *Newgate*; and whilst He was Prisoner there, understanding *G. W.* was Returned out of the Country, sent to Him again for the Letter which *Gilbert Layty* had gotten from Him, and which, after about Six Weeks Solicitation, with very much ado, He Obtain'd, and is Printed before, P. 23.

ONE (whom he knew not) hearing of His being in Prison, and the Occasion of it, came 15 Miles to see Him, who being Return'd Home, Writ this to Him, viz.

Dear J. P.

August 1670.

THAT that made Me come up was this, The Harvest truly is Great, and the Labourers but few: The Word of Salutation was this: My Dear Brother, and Faithful Fellow Labourer, with True and Endear'd Love in the *Seed*, but the Affectionate Part is Slain: HE is without Form or Comeliness, HIS *Visage* was more Marr'd than any Mans, HIS Form more than the Sons of Men. I fear to be too Busy; I am not to take Thought; the Windows of Heaven shall be Opened, and HE will Shower down HIS Blessings upon Us: Feel my Love in the *Seed* when thou Seest Me not outwardly according to the Manner of our * Salutation, for it was of the LORD.

*Which Salutation was at a Distance and Invisible.

THE same Person Writ also the following to Him and another Friend, viz.

THERE is no Sacrifice Accepted but in the *Seed*, the *Seed* which the LORD hath Blessed, and the Kingdom is Come, Flesh and Blood shall not Inherit It; let All look to That; for *Isaac* is Born Heir of the Promise, *Ishmael* must be Cast Out, the Son of the Bondwoman shall not be Heir with the Son of the Freewoman. I even fear to Write much; there is but one Sacrifice Accepted: So I conclude; Feed not upon the Openings, but upon the Life of Obedience: It's Love that draws Me forth to Write to you Both. Ah! my Dear Friends, My Soul is knit unto You, in the Bowels of My Fathers Love; I am one with You: Dear Lambs, Farewell;

wel; the LORD keep You, and cause HIS Face to Shine upon You.

IN a short time after He was Released out of Prison, He had a severe Fit of Sickness for several Weeks; during which Time, several *Quakers* came to His House to have seen Him, and whenever He had Notice thereof, He was Instantly in great Pain and Voided much Blood. He was not to take any Physick, nor to Use any Remedy, (notwithstanding He had an extraordinary Looseness) but what He was Directed to.

AND in *October* being Restor'd from His Illness, He took a Journey into *Torkshire*, and after His Return, he caused the *Quakers* Paper to be Reprinted in *Red Letters*, &c. as before; and Order'd several Hundreds to be given to the said People.

AND at several of Their Publick Meetings, He Delivered to Them, several *Messages*, and pertinent *Admonitions*, whereof some Instances may be proper to be Inserted. At the *Bullin St. Martins*, one speaking of the Increase of their People, and how They flocked to Them like *Doves* to the Windows; when the Speaker had done, He was Made to say, "Tis not the *Doves*, but the *Birds of Prey*, " that Feed upon the Carcass: Happy are They that have " an Ear to Hear. *Not long after, at the same Place, He Delivered this Message:*

" THE LORD, whose Ambassador I am, hath sent " Me hither at this Time; and HIS Message to You is " this, That your Long Prayers, as well as Your Long " Preachings, are an Abomination unto HIM.

AFTER divers such *Admonitions* and *Messages*, He Writ a Letter to *G. Fox*, the 3d of *August* 1671, (which said Letter, with other Books and Papers, He got Printed from the Year 1670, to 1680, and are Bound up together) wherein he Accused (as He had done at a Private Meeting a little before) one of their Speakers with *Theft*, and another with *Extortion*; and signify'd, that He expected an Answer. But in a Day or Two after, it being *Reveal'd to Him*, that the said *G. Fox* would not Return Him any Answer, nor that They would admit Him into

their Private Meeting, which was to be the 7th Instant, He caused It to be Printed against that Day; Expressing also, in the bottom, *His Foresight that neither G. Fox would Return Him any Answer, nor that They would Suffer Him to come into Their Meeting, which They never Refused before.* And when Two of Them, viz. *Arthur Cook* and *Tho. Padle*, came to Him the said 7th of *August* (he being in *William Crouch's* Shop, near the Meeting Room) and Acquainted Him with the Resolution of the Meeting, viz. *That He should not come in*; For in Plain Terms, *T. Padle* said, *We are Resolved Thou shalt not come in.* He then deliver'd the Paper, which He had ready Printed, to *G. Fox*, as He came out, and Two others Concerned, but to no other Person besides, as He Remembers: Also a Paper of the same Date He gave afterwards to the *Quakers* at Their Publick Meeting, beginning with these words, *The Indignation, the Wrath of the LAMB is come, &c.*

UPON the 21st of *August* (seeing they would not let Him into their Private Meeting) He writ a Letter and carried it to *John Bolton*, in which He Charged *Solomon Eccles*, another of their Preachers, for giving a *Blasphemous Title*, in Print, to *G. Fox*, and *G. Fox* for admitting It, the Book being Written in the Name of the *Quakers*, Intituled, *The Quakers Challenge, &c.* The words were these. *It was said of CHRIST that HE was in the World, and the World was made by HIM, and the World knew HIM not: So it may be said of this true Prophet [George Fox] whom John said He was not, &c. p. 6.* And when They refused to take Notice of it at the Meeting, and *G. Fox* and *Eccles* going together to *Barbadoes*, He caused it to be Printed the 28th, and given to Them at their next Meeting at *W. H. Court* the 20th. Two of which Papers he sent to *John Bolton* and *Rebecca Travers*, Two of the Chief *Quakers*, with these Two Letters, viz.

John Bolton,

August 22. 1671.

SEEING thou wert not so Faithful to the LORD, nor to Me HIS Servant, as to Move the Reading of that Let-

Letter at Your Meeting I gave Thee Yesterday, it is with Me to send Thee this Inclosed; the Day being come, that what hath been Seen in Secret, must be Published upon the House Top: And no longer must Your calling of Your Selves *Elders in GOD*, be owned either by the LORD, or HIS Faithful Servants, who have a Living Testimony to bear against all *Deceit* and *Deceivers*: Wherefore I am to Warn Thee speedily to Repent, and Turn to HIM, from Whom Thou hast deeply Revolted. Reject not this My Warning, for it is the Love of GOD to Thee, through HIS Servant.

Rebecca Travers,

THE Inclosed I am to send Thee; the Day being come that Your Deeds must come to Light, from which You are not, You cannot be Hid: Wherefore Happy mightest Thou be if yet Thou shouldst Turn to the LORD, from Whom Thou hast deeply Apostatized; yea, it is the Word of the LORD, whether thou hear or forbear: Therefore whilst it is called to Day, Repent; for the Hour of HIS Judgment is come and coming, yet more to be Revealed against all proud Boasters and vain Talkers: Wherefore I am to Warn Thee, to cease from Speaking the Imaginations of Thy own Brain, for the Word of the LORD, Who Assuredly will not let You go Unpunished, Ye that have so often told Lies in HIS Name, when HE neither Spoke In You, nor By You. O where will You Hide Your Selves from the Wrath of the LAMB, which is come and coming, yet more to be Revealed and made Manifest against all Deceit and Deceivers; yea, I say against All who hold the Truth in Unrighteousness. Glory and Praise be given to the LAMB, who alone is worthy faith His Servant.

ALSO he sent one of the said Papers with the following Letter to *John Osgood*.

John Osgood,

August 28. 1671.

THE Inclosed I am to send Thee; and am to Warn Thee to cease Medling with, or Opposing
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the work of the LORD, Who will certainly dash to pieces all that are found Opposers of HIM in this the Day of HIS Power; wherefore take heed, for to Judgment Ye must come; Ye that have called My LORD a Devil, and have Rejected HIM, even the LORD of Glory, from being Your Guide and Leader: Oh! whither can You go from HIS Presence? Whither will You fly from HIS Wrath, which is begun to be kindled against All that hold the Truth in Unrighteousness? My desire is that yet thou maist be Preserved, and may Return to HIM from whom Thou art gone Astray, and hast joyned thy Self to HIS (and thy own Souls) Enemies. Oh! Let not this Night pass over Thy Head (for Thou dost not know whether Thou mayst Live to another) before Thou makest a diligent Search how it is with Thee, and whether Thou art not in a much worse Condition, as to the LORD, than when Thou wert less Esteemed of amongst Men; yea, when Thou and I have often taken sweet Counsel together; yea, when no Eye but the LORD's did Behold Us; Oh! Those Days can never be forgotten by Me; No, no, They are more in my Remembrance than ever, for the Reward of those Retirements I have now Received. Oh *John* I would not have Thee lose Thy Reward: O come, come away; my BELOVED calls who is yet ready to Receive Thee; O Reject not HIS Love, Who hath caused Me, at this Time, to Proclaim it unto Thee, who am known to Thee by the Name of *John Pennyman*, yet have a Name unto which thou art as yet a Stranger.

AFTER this He was Ordered to walk in an Entry, through which the *Quakers* were to pass into their Meeting about outward Affairs at *Dev. House*, which They Observing, several of 'em said He was *Distracted*. And at another Time, shortly after, He was Order'd to Walk in a Yard, a little more Remote, which being Observed by *John Furly*, He Acquainted the Meeting with it, and said, *It looked to Him like a lost sheep*, and Moved He might be Invited up to the Meeting; Accordingly Two of Them were presently sent to Him, to Invite Him to Them

Them again; and when He Return'd Them Answer, *That He was not His own* (Intending to do only as the LORD should direct Him) one of Them said, *He was absolutely Distracted*; and so Return'd to the Meeting.

AFTER His Return out of *Yorkshire*, *Mary Boreman*, Widow, (who the 5th of November 1670, had left her Trade, and the City, concerning which she Writ a Paper, which was Printed in *The Ark*, &c. and is Reprinted p. 44, &c.) went to Live at *Tottenham*, with Two other Widows; and He having Received Kindnesses from Them All, at the Time of His Imprisonment the last Year, and they being Like-minded with Him, He used to visit them There, and at Times to make some stay with Them. The 9th of October, being with Mrs. *Boreman*, He was made to Write these Words in a Paper.

I am Required [and that by the LORD] to take Mary Boreman, Widow, to be My Wife in the Month called October, and in the Year Sixteen Hundred Seventy and One. And Sealed it up, not knowing then what He was further to do with It, nor knowing any thing of Her Parentage (tho' afterwards he understood 'twas not at all Inferior to His) or what Estate (which was much more than He Expected) nor having before, the least Inclination (but rather the contrary) to any such Thing. She at the same time, Writ these few Words, viz.

THUS saith the LORD, *The Day of Vengeance is come, the Day of Recompence is on Mine Enemies; stand still, meddle not, I will go before Thee.* When He had Sealed His Paper, He put it up, but in the Evening was Ordered to give it Her so Sealed; and when He perceiv'd She did not offer to open it, He took it again, thinking He had done all that was Required of Him, not knowing that He was to do any more: But as He was considering of It, He presently was Ordered to open It, and to give it Her open; and the next Morning Declared it to the Two Widows, and so took Her with Him Home to His House in *Aldersgate-street*. And being deny'd by the *Quakers* the Use of the Meeting-Room at *White-Hart-Court*, tho' he had an Interest in It, He obtained leave

leave, by the means of Alderman *Ashburst*, to have the Use of *Merchant-Taylors-Hall*; and There, by Special Motion, with great Solemnity, Publish'd His Marriage (as Printed in the Book Intituled, *The Ark, &c.*) His Provision of Meat was to be all of one Sort, so was His Drink, and sufficient for about 250 Persons, being Twenty Seven Venison Pasties, and an Hoghead of * Claret; and He was to Invite Some of all Sorts of Perswasions; and was to appear with his Wife in as publick a manner as he could. All was done Accordingly; but such was the Violent Opposition of *John Bolton*, *Samuel Newton*, and some other *Quakers*, who Intruded Themselves, and Their frequent Interrupting Him as He was Speaking, not only hinder'd Him from Declaring all that He there Intended, but also from Treating His Guests with that Civility and Respect as He desir'd. But what he Declar'd as He could in that Disturbance, was this.

"THE Occasion of my coming hither at this Time, is
 "not only to Publish, and that in a solemn manner, a
 "Marriage between this Friend and Faithful Servant of
 "the LORD, known to You by the Name of *Mary Bore-*
 "*man*: I say, it is not only the Publication of a Marriage
 "between us Two; but also I have a *Message*, and that
 "from the LORD, to Declare to You at this Time.
 "Whereupon He Read these following,

O H People! My Bowels yearn, my Bowels yearn towards You, whose desires in any measure are after the LORD: O that You would now (*I say that You would now*) Return with all Your Hearts unto HIM, and Obey the Voice of HIS Power in You; then should You be made Able to Stand and Endure the Fiery Tryal which is come and coming. Oh! the Day hastens wherein all Profession that is not grounded in the Life and Power of the LORD JESUS CHRIST (whatever the

* One whom he knew not, hearing of this, Writ these Words, viz. *The Son of Man is come Eating and Drinking of which John Pennyman is made a Sign to Israel.* Meaning the *Quakers*.

the shew of it be) will be so shaken, that an utter (*I say an utter,*) Blasting and Withering shall come upon It ; and for that Cause the LORD doth, and will yet Suffer great Tryals (*yea I say, great Tryals*) to come, both upon the Professors and Possessors of HIS Name ; that so HIS Children [the Possessors] may be Manifested unto All, and Discerned from All that are but Professors, tho' never so fair and seemingly Covered ; for all Coverings, but what is of the Power and SPIRIT it Self, shall be too Narrow ; and All that are not Covered with the SPIRIT and Power of *EMANUEL*, their Shame and Nakedness shall Appear more and more.

THIS is the Testimony which the SPIRIT and Word of Truth giveth ; therefore He that hath an Ear to hear, let him hear, before the Day of His Visitation be wholly past, and the things belonging to His Peace be hid from His Eyes : For yet a little while, and the Voice shall be, *He that is Filthy, let him be Filthy still* ; for the SPIRIT of the LORD shall not always strive with Flesh, but HIS Plagues and Indignation shall be Poured out upon Such as will not be Gathered in the Day of HIS Patience, Long Forbearance, and Free-Love ; and He or She that loveth Father, Mother, Husband, Wife, Children, House, or Land, Liberty, Honour, or any thing more than the Life of the *LAMB*, shall be counted not worthy of HIM, and plainly Manifested so to be. Read this who can ; and he that can Receive it, let him ; for the Time draweth nigh (*yea, I say, the Time is come*) that these Sayings must be Fulfilled.

THE *Indignation*, the *Wrath* of the *LAMB* is come, let all Flesh Tremble before HIM ; yea, let all Faces gather Paleness who are joyned to Iniquity either of Flesh or Spirit ; For the Day of Their Torment, yea, I say the Day of Their Misery, Vexation and Torment, is come and coming, yet, more to be Revealed and made Manifest : Wherefore I say again, and it is the *Word* of the LORD that all Flesh is but as Grass before

fore HIM, who is the Mighty, Dreadful, Terrible ONE; yea, Who is, and will be more Manifested to be a Consuming Fire to All the Workers of Iniquity: My Charge is, to Warn You, yea, to Alarm You, that whilst it is called to Day, You Harden not Your Hearts, but that You would Repent, and Turn unto the LORD, if by any means You may find a Place of Repentance, before the Night come (which is hastning on apace) wherein none can Work: *The Mouth of the LORD hath Spoken it.*

BUT as for You whose Hearts are Chaste, and Intirely given up to serve the LORD, I am to Proclaim, that the Year of *Jubilee* is come, yea, the Time of Your Deliverance, yea, I say, the Set Time of Your Deliverance, is come, and coming, yet more to be Reveal'd and made manifest. *Glory and Praise, Hallelujah and Thanks* be given to our GOD, who Liveth and Reigneth in all HIS Saints and Sanctified Ones, both as KING, PRIEST and PROPHET. *Glory and Praise in the Higbest,* be given to HIM, from this Time forth and for evermore. *Amen, Hallelujah.*

Subscribed and Published by One of the least of the Thousands of Israel, yet One of that Number whom the LORD hath [of HIS Infinite Mercy] Chosen to follow HIM, Fully, and hath Accounted Me Worthy to Stand in the Gap, and to be a Living Witness against all Unrighteousness, yea I say against all manner of Unrighteousness. O let my Soul for ever Praise and Magnifie HIS Name, Who Alone is Worthy, saith HIS Servant.

AFTER He had Delivered the aforefaid Message, He Read this following Paper; which His Wife had Writ above a Year ago, concerning Her leaving the City.

Friends and People,

IT's in My Heart to give Satisfaction to All that have known Me, how it is with Me as to the leaving this City. The LORD having been with Me Miraculously these

these Eight Years (since the Death of my Dear Husband) and carried Me through many Deep Sorrows, in which Time HE brought me near unto HIMSELF, for which My Soul doth truly Bless HIS most Holy Name; and by HIS Heavenly Power HE hath also kept Me from the very Temptation of being Greedy of Gain; I have neither Wronged nor Defrauded any Creature, either in Buying or Selling, that I know of, but have sought their Good even as My own; and now, I say, the same GOD that hath thus Preserved Me in this Place, hath put it into my Heart to depart from Hence; the Cause thereof is not yet made known unto Me, but feeling HIS Good SPIRIT leading Me forth, (not knowing what my Service may be for HIM elsewhere) I dare not to say, as *Pharaoh* did, *Who is the LORD that I should Obey HIM?* Neither am I to Reason, or Consult with Flesh and Blood about it, because I know HIM to be a GOD of Power, by Whom all Actions are Weighed: So let none blame Me, as to my Children, for as the care of a tender Mother hath been in Me for Them, so it remains, and must be so to the end of my Days, being Assured that their Father's GOD will be with Them, and HIS Blessing shall rest upon Us for evermore, even HIS Blessing Who hath Chosen Me to Follow HIM fully; and I may not thus Requite HIM, who hath Blessed Me with a great Trade and Plenty (as to the outward) even what can be Desired, as to make it the Cause of my Disobedience to HIM, and so to have my Heart set upon It, as not willingly to leave It when HE calls Me from it.

OH my FATHER! THY Presence with Me is the only Thing desired by Me; having That, it's enough; and, as THOU hast Given, even so take away as THOU Pleasest. A certain Faith is in Me, that not one Hair of my Head shall Perish without HIS Providence, who Ruleth all Things according to the Counsel of HIS own Will; so that I nor Mine, by this Act, shall never Want.

THEN let none take Thought, for it never added any thing to Me; but let all Your Minds be turned Inward, and

and in the Dread and Fear of the LORD look not Out. It's but a little Time, and We are All Passing Out of this World; Oh! let All Watch, that Their Days be not Ended before their Work be Finished for which They came into the World. I know it was not to be Heaping up Perishing Riches all our Days; but the PEARL of greatest Price being Found, They that know the Excellency and Virtue of It, can Willingly Sell All to Purchase It: For all *Outward Glory*, I am to Declare, shall more and more be Stain'd, and the *Glory Within* more Fully Reveal'd to All that Love the LORD in Sincerity.

THE Treasures of this World let Them Take that Seek after Them, for indeed my Kingdom is not of it, neither is my Delight in any thing but to Feel the LORD Near unto Me, to Guide Me in all My Ways, Whose Voice, HIS own Sheep do know, and cannot Follow any Other; all Perishing things are under Their Feet; the Mystery of *Everlasting Life* being Reveal'd, is more to Them than All.

THIS let all know, That I Leave not My Trade in My own Will, nor in a Temptation, nor in an Imagination, nor in Slighting the LORD's Mercy to Me therein, neither Their Love, into whose Hearts the LORD put it to Trade with Me; but in *pure Obedience* to the Leadings of HIS own SPIRIT of Life, made Manifest in My mortal Body: And good have I found it for Me to be kept in the *Cross*, which is now freely taken up by Me, because HE hath of HIS infinite Love and Mercy joyn'd my Soul unto HIMSELF in an *Everlasting Covenant*, that no mortal Thing can Break; Bless the LORD, all You that know the Same.

AND this is in my Heart to Desire, That the LORD may shew Mercy to All that have shewed Mercy to Me; and where any Hard-Heartedness hath been, it may be forgiven.

AND so in the Love, and Good-Will, and Peace of My Heavenly FATHER, and in HIS Meek, Pure, and Quiet SPIRIT, I am to leave You, and could, if it were Required of Me (I hope) even lay down my Life for the Righteous Seed's sake in All, that It might Reign and Rule, which can only Glorifie the LORD. SOON

SOON after this, He Writ the Following Letter to *S. Newton*, He being a Preacher, and one that gave great Disturbance at *Merchant-Taylors-Hall*, viz.

(THIS Person did much Love Mr. Pennyman formerly, but afterwards fell in with the *Quakers* against Him; and not long after Cheated many of several Hundred Pounds, and then Fled beyond Sea.)

O Samuel!

November 7th. 1671.

HOW is Thy Glory turn'd into Shame? How hath Thy Fiery Zeal Clouded and Darkned thy Understanding? How art Thou joyned to Those, and to that Spirit, that the LORD is come to cast out of HIS Sanctuary? What shall I say or do for Thee? My Bowels yearn for Thee, even at this Time; and My Cry to the LORD is, That yet thou maist be Restored to that Good SPIRIT of the LORD, which would Lead and Guide Thee, even to Say and Do unto Others as Thou wouldest have others Say and Do unto Thee; for where this is wanting, all Religion (tho' your Profession be never so High) is but in vain; wherefore cease to Do or Speak Evil, and learn to Do and Speak Well, then Iniquity shall not be Thy Ruine, which certainly (for the Decree is Seal'd) must be the Portion of All that are found Warring and Fighting against the LORD, in this the Day of HIS Power, whose Servants We are, and in Whom we are Blessed, and shall be Preserved over the Heads of all HIS, and all Our Opposers; wherefore to Judgment Ye must come, Ye that have dared to Judge HIS Servants for Obeying HIS Commands: O Happy mightest Thou be, if yet Thou wouldest Return unto the LORD, Whose Love is yet towards Thee. and Requires Me at this Time, to signifie the Same. O hearken diligently, that Thy Soul may Live, as mine doth at this Day, who am known to Thee by the Name of

J. P.

SOME being dissatisfy'd with the Publishing their Marriage; and also Queried of Them about Their Religion; They gave forth this following Paper in Answer,

iz.

FIRST,

FIRST, As to our *Marriage*, This We say, That the **LORD**, who Created the *Heavens* and the *Earth*, hath by HIS Everlasting Power Joyned Us together, and made Us One, and HE being our Guide, Leads Us in all Things as HE pleaseth; Whom no Man ought to Stop, Limit, or Oppose; and inasmuch as the *Marriage* it self was the **LORD's** Work, and also the *Publication* thereof by HIS Order, Therefore We may and, do say, that We were not (nor are not) at All Ashamed that it was made Publick, or that We had so many Witnesses as We Invited thereto; but as for those that Intruded Themselves (who were Rude) by Them was our Patience Tryed, and We made willing to Suffer the Reproach: So that We having done no Evil, but having Answered the Good Will and Requiring of the **LORD**, We are satisfied, and are yet further freely given up to Serve HIM in Body Soul and Spirit.

Secondly, As to our *Religion*, We also say, That We can Serve no other Gods, but the **LORD** only; neither can We Worship HIM Acceptably, but as HE Leads Us by HIS own Good **SPIRIT**, (O that All would truly consider this) for it's the **SPIRIT** of the **LORD** only that Leads into all Truth, and out of all Unrighteousness; and of this pure Religion and Spiritual Worship, are We made living Witnesses, and are willing to Suffer whatsoever may be Inflicted, or Imposed upon Us; for We are the **LORD's** and in HIM are freely given up to Love, and Serve the worst of Enemies. *Decem. the 1st.*

J. and M. P.

THE *Quakers* having not only Represented Him to be Distracted, but also Raised many other False and Evil Reports of Him and His Wife; caus'd Two of their Friends to come near Eighty Miles to See Them, who at their Return Home sent the following Letter.

Dear Friends J. and M. P.

Dec. 24th 1671.

THE **LORD** brought Us Safe Home the Day We Intended, where We found all things Well; and tho' the Way was Long and Tedious, yet the knowledge the

the LORD our GOD gave Us concerning You, was a Reward; yea, my Dear Friends, it was and is a continual Comfort to Us; that there is such a *Seed* yet amongst Us, that Seeks the Praise of GOD more than the Praise of Men. Oh! Dear Hearts, keep There, that the Invisible GOD may be Glorify'd by HIS Invisible Works; and that HE makes use of Foolish Things to Confound the Wisdom of Man, is no New Thing: But Blessed are They that are kept Hungering, and wholly Depending on the ALMIGHTY; where had not My Hope been, I had Fainted, who hath been little in my own Eyes, yet could not, nor cannot be satisfy'd with Man's Words, but with the Bread that came down from Heaven; and that We may partake of That Together, is the only Thing Desir'd by your True and Constant Friend.

HE and His Wife Writ this to the abovesaid Persons.

Dear Friends,

THE Remembrance of your Coming to Visit Us in such a Time when Floods of Temptations compassed Us Round about, and when We were Tryed to the utmost, cannot, neither do We believe, ever shall be forgotten, but with the LORD shall your Reward be: The Way that Leads into Everlasting Rest We know is strait, and therefore have We all need to Watch Constantly, lest there be any Turning Aside. There is a place of Rest and Quietness, that none can enter into, but the Upright in Heart only, which is Witnessed in the greatest Storms. We have learn'd through Sufferings, that all things Work for our Good. Our Dear Loves are to You, and all that Love the LORD with a perfect Heart; and dares not Start Aside from HIM, because of the Hardships in the Way.

ABOUT this Time one sent him a large Manuscript, Relating the Arbitrary and Vile Practices of the Leading *Quakers*, (which in about a Year after was Printed, and Intituled the *Spirit of the Hat, &c.*) and in the close thereof Writ thus to Him, viz.

E

Dear

Dear Friend,

IT hath pleased the LORD to Raise Thee Up to bear a Testimony against an *Adulterous, Tyrannical, and an Hypocritical Generation*; let the Word of the LORD therefore have a Free Passage in, and through Thee, and Consult not with Flesh and Blood; Watch against the Enemy, lest He darken Thy Understanding, that Thou canst not Distinguish between the *Precious* and the *Vile*. Mix not Thy own Thoughts with the Motions of the SPIRIT; keep in the Fear, and in the Humility, that an *Exalted SPIRIT* may be kept out. Build thy House upon the ROCK of Ages, and stand in the Unchangeable without Wavering, that Thy Conversation may be without Blemish, Thy Judgment without Error, and Thy Love to the Truth without Dissimulation; be Faithfull to the LORD's Requirings, that Disobedience may not enter. Remember the Root bears the Tree, and the Tree the Branches; if the Natural Branches where Cut off thro' Unbelief, and Thou Grafted in, be not high Minded but Fear. From a little hidden one, of the Flock of JESUS.

THE Third of *December* following, being just Forty days after the Publication of Their *Marriage*, They went to *Rickmansworth* to see their Friends Mr. and Mrs. *Mudd*, and that Night He Writ a Paper, beginning, *Now are Forty Days Expired, &c.* Printed in the *Ark*, p. 12. and as He was Writing, His Wife laid a Paper by Him with these Words Written in it, *Let not a Word be put in that may be left out; lest it hinder the Work that is Weighty.* And whilst they stay'd there, the other which follows in the *Ark*, p. 14. was Written by Her, viz. *The Seed is Raised, &c.* (both which are Reprinted towards the end of this Book.)

FROM thence They went to *Weymouth*, and after Their Return, which was in *January* following, He caused the *Ark, &c.* to be Printed, and given to the *Quakers* at their *Meeting-House Door* in *W. H. Court.*

AFTER this, the Winter following 1672, They went Four several Journeys on Foot, the first to *Wade's-Mill*

in

in *Hartfordshire*, on the 15th of *Octob.* the next, to *Dunmore* in *Essex*, on the 29th of *Octob.* the Third, to *Merzy Island* seven Miles beyond *Colchester*, on the 11th of *November*; and the fourth, to *Rickmansworth*, 18 Miles from *London*, about the 25th of *December*, to See their Two particular Friends, Mr. *Mudd* and his Wife; and the Waters in divers places high. After Their Return Home, they heard, Their Dear Friend, Mrs. *Mudd*, was taken very Ill, who He was desirous to Visit in that Condition, if He could be of any service to Her, but was not free to go, till after some days, and then went on Foot from *London* early in the Morning, and at that Rate, that He was there between 11 and 12 a Clock, and was not Tyr'd till He got thither, but Then so Weary, that He Believ'd He could not have gone one Mile further. She had taken some Physick, but then left it off, and Recovered in a few Days after.

ALL these things were done in Humble Obedience to special Motions; and as They were considerable Examples of their Fidelity, so it pleas'd GOD to give Them as considerable Experiments of HIS Conduct over Them, and of HIS Presence with Them, Protection of Them, Support in their Travels, and Comfort and Satisfaction in and after Their Labours; and tho' this was a sufficient Reason for all this, yet it is very likely there was something more Design'd in it by the *DIVINE Wisdom*. Here was, in respect of Themselves, Tryals by Reproaches, Disgraces, Labours, Dangers, and Losses: But in respect of the *Quakers*, They were great Occasions to Blind * Them; for They Reputed Him, or at leastwise the Leaders of that People made Them Believe so, that he was *Distraught*, *Craz'd*, and the like, and kept up that Opinion for many Years, by which means He lost His Trade, which had been Considerable. But besides all this, there seemes to be something *Myssical* in Them, especially in that Solemnity at *Merchant-Taylors-Hall*.

* Which confirm'd Him the more touching His being sent to Them as *Isaiab* was to the *Jews* of Old, *Isa. 6. 9, 10.*

THE Gentleman, mentioned in the Preface, left off here, upon My Recovery from My then Illness; and Advised Me to Insert such Papers, &c. as I saw meet; which Accordingly I have done.

This following is in Answer to One, call'd a Quaker, who had Upbraided Us (J. and M. P.) with the Business of Merchant-Taylors-Hall.

CAN You (viz. Quakers) have the Boldness to Charge Your own Iniquities upon Us ? in that Thou mentions Our Revelling and Ranting at *Merchant-Taylors-Hall*; when at the same Time We were kept in a Sober, Serious, Weighty Spirit ? Was it not Wickedness sufficient in You, to deny Us that Meeting-place wherein We had a just Right ; but You must come Thither (where We were) in the fury of Your Spirits, to make a Disturbance ? And when You had done all this, adding Sin unto Sin, You have taken liberty to Your Tongues, greatly to Belye and Reproach Us; saying, Report, and We will Report; Defame, and We will Defame : The truth is, You had wanted Matter to have fulfil'd Your own Corrupt Wills against Us, had it not been for Burning the Paper at the *Exchange*, and Inviting several Persons to *Merchant-Taylors-Hall*; Things of no Evil in Themselves, neither done with an Evil Mind ; but You Seeing Your Kingdom was struck at, and like to lose Your outward Glory and Image You had set Up; Herein got occasion against Us, as *Joseph's Mistriss* did against Him, for leaving His Garment in Her Hand. And so have, like the false Prophets of Old, heaped up *Slanders* and *Scandals* upon Us, from Time, to Time, to make Us *Odious* in the Eyes of All, so far as lay in Your Power ; but the Time of *Joseph's Imprisonment* is at an End ; and what You have Sowed, You must now Reap ; for Your Selves are become an *Odious People* in the Eyes of sober Persons : It may indeed be matter of Grief to Us All, that it should be thus : But as Righteousness Establisheth a People, or a Nation ; so on the Contrary ; Unrighteousness throws Them down. Alas

Is there any matter made amongst You of telling *Lyes*? How many have You Told, Writ, and Printed concerning Us? There's many gross Evils breaks forth daily amongst You; but where's Your Testimony against Them for Evil-doing, as hath been against Us for Well-doing? Some of You (We Believe) keeps clean the Outside, but Inwardly You are as ravening Wolves: For if any Oppose You, and Testify against Your Form, You endeavour to Ruin Them, both Soul and Body: So are far from doing as You would be done unto; and from rendring Good for Evil, that You daily Reward Evil for Good.

Likewise this was Writ to some Friends that had let in Offence against Us, for discharging our Consciences in the Matters of our GOD.

Dear Friends,

June 7. 1672.

WE cannot but Beseech You to keep in faithful Obedience to the LORD, neither to Murmur, nor Stumble at HIS Appearance in what Way soever it is, for it's very Acceptable to Those that have longed and Waited for it: HE doth Arise, and will more and more, to the Endearing the Souls of the Upright to HIMSELF. It matters not for any calling HIM a *Glutton*, a *Wine-bibber*, a *Friend of Publicans and Sinners*; for We know HIM come to Cleanse the *Heart*, and Purify the *Mind*, and to make the *Soul* one with HIMSELF. Let HIS *Visage* be ever so much Marr'd to the outward Eye, yet it is comely and desirable to Them that can Choose no Other for their BELOVED but HIM alone, who Leads in secret, thro' many Sorrows to the Enjoyment of HIMSELF. Oh! Friends, Busy not Your Minds about any Mortal thing, for the LORD is Risen to Plead with All Flesh, and to take an Account of the very thoughts of the Heart: Keep with HIM, and be Faithful to HIM.

AND upon the 23^d of *April* 1673. at *W. H. Court*, I caused severall of these Papers following to be given away, viz.

THE Gentleman, mentioned in the Preface, left off here, upon My Recovery from My then Illness; and Advised Me to Insert such Papers, &c. as I saw meet; which Accordingly I have done.

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AND upon the 23^d of April 1673. at *W. H. Court*, I caused several of these Papers following to be given away, viz.

This is for the Preachers and Leaders of the People called Quakers.

YOUR Day into *Darkness* is turned; the Sun is gone down over You: You have had a large Day and Power given You, to have done the Will of GOD; but You have Abused the Power, and Slighted Your Day, and have Refused to do the LORD's Work, and have Sought Your Selves, and not the LORD; Therefore in Justice and Righteousness is the Day, wherein You might have Wrought for GOD, taken from You, and the thick *dark Night of Confusion* is come upon You wherein You are Groping, and Stumbling, and cannot Work: The *DECREE* is gone out, and Sealed against You: and It cannot be Recalled. You are not the Men (as Ye stand) in whom GOD will Appear to Work Deliverance for HIS People, (and yet Deliverance shall come) but as for You, Ye have Rejected the Counsel of the LORD, and Grieved HIS SPIRIT, and HE hath long Borne with You; yea, You are Departed from the LORD and HIS Presence is Departed from You: Indeed HE hath *Hewed* with You, (and if You had been Faithful to the End, HE would have Honoured and Prospered You, and would have been Your sufficient Reward) Ye were HIS *Ax*, but You have boasted your Selves against HIM: Therefore as You have *Hewed* and *Broken* Others, even so (mark) must You be *Hewed* and *Broken*.

O Ye Treacherous, Wilful, Proud, Self-seeking People! who have despised the Counsel of the LORD, and would not take Warning, tho' HE hath sent HIS Servants among You, *Some of* whom You have Despitefully Used: What will Ye do Now? whom will You now flee unto for Help? seeing You are Departed from the LORD. Remember Your End, which hastens greatly; *Breach upon Breach, Division upon Division** there shall be, until HE come to Reign whose Right it is.

*(IT is to be observed, That at this Time there was not any Division broke forth among Them till several Years after.)

THEY

THEY that Trust in, or lean upon You for Help, it is as if They leaned upon a *broken Reed*, which is not able to help it Self nor Others. You have been made to do many good Things, but You would not go through with the Work which GOD will have Accomplished, and therefore are these Things come upon You. Therefore Tremble and Dread before the LORD; Ye who have been as strong Oaks, and tall Cedars; for Now shall Your Strength fail You, and You shall be Weak, even as the Weakest of Men: But if You would yet Submit to GOD's Righteous Judgments, You might come to Witness Your Souls Saved in the Day of the LORD, tho' many are to be thrown by (because of grievous Backslidings) as not counted Worthy to be the LORD's Workmen.

THERE is a small Remnant yet among You (for whom my Soul breathes) who may be Winnowed out; and if They will own the Judgments of the LORD, and truly and thoroughly deny Themselves, and follow HIS Leadings, HE will Heal their Backslidings; but They that will continue with You in Your Sins, shall partake with You of Your Judgments.

The foregoing Words, (Excepting the Title) were writ to the former Rulers, (by another Hand) upon Whom They were Fulfilled; and so as certainly shall They be Fulfilled upon You.

These 3 Following Messages I was Required to Deliver at Three of Your Meetings, which being of concern to You All, I am likewise here to Publish.

"1. BEHOLD, You Master-Builders, the LORD's Message to You is this, That HE hath Wrought, and is working a Work in this Your Day, which You cannot, which You will not Believe, altho' it were Declared unto You.

"2. JEZEBEL, Jezebel that Harlot, altho' She Appears never so Beautiful, or never so much Painted, yet, I say, the LORD hath made Her Manifest.

"3. THE LORD, whose Ambassador I am, hath sent

“Me hither at this Time ; and HIS *Message* to You is this,
 “That Your long Prayers, as well as your long Preachings,
 “are an Abomination unto HIM.

May 27. 1673. *At the aforesaid Place, I spake these Words, viz.*

“A Day, yea, a Day of Visitation, and Desolation,
 “is come, and coming upon You, even upon You that
 “call Your Selves the People of the LORD ; and whe-
 “ther You will hear or forbear, this is the Word of
 “Truth I have at this Time Declared to You.

Aug. 6. 1673. I left the City, having first been at the Meeting at *W. H. Court* to take my leave of that People ; but They would not suffer Me to speak, tho’ I Waited there several Hours, till They had All done, having something in my Mind to have spoken in Love, and Compassion to ’em, which made Me go away Grieved and Sorrowful, and that for Their Sakes : And that Day Removed to *Hammer-smith*, about 5 Miles from *London*.

ABOUT *December* following, I had a sudden Wrench in my Back, which forc’d Me to take my Bed, where I continued many Weeks ; in which Time, I Caused My *Instructions to My Children* to be Writ, and afterwards Printed ; and so sent ’em with about Thirty Letters to several of my Acquaintance called *Quakers* (as well as others) to shew my Love to Them, notwithstanding what They had Writ against Me, (for it was certainly so, that I had a secret Joy, and Rejoycing in my Heart, in that I was counted Worthy to Suffer Reproach for HIS Name, *WHOSE* I am, and *WHOM* I Serve, and therefore could not, nor cannot have any thing but Love and Good-Will to Them and all Mankind.) A few of the said Letters, here follow, and the Rest being much to the same Effect, are Omitted.

James Claypoole,

THOU hast been (I do Believe) a man of Simplicity and Honesty ; and in some measure Witnessed a Child-like State, unto which the Inclosed is Directed, which

which caus'd a willingness in Me to send it Thee, that if possible Thou mayst come to be a Witness of that Innocent and Harmless Life, which can only and truly Praise HIM, by Whom Thou livest, Movest, and hast thy Being. I am thy true Friend, and an Enemy to all Unrighteousness.

George Whitehead,

YOU may perceive by the Inclosed, that I am become an Instructor of Children, which State few are come to, notwithstanding it's Written, *Except Ye become as little Children, Ye cannot enter*, &c. so that I am willing to send it You; and if by any thing therein You shall be Better'd thereby, I have My Desire Answer'd, who am Your Friend; yet an Enemy to all Unrighteousness, whether of Flesh or Spirit.

James Goodwin,

I Have sent Thee this Inclosed, which tho' it's but a very little Book, yet in it is Comprehended the Sum and Substance of what concerns thy *Eternal* and *External* Good: Wherefore I am to Warn Thee, that Thou so Read, that in all Faithfulness Thou Obey whatever is Manifest in Thee, or to Thee, to be thy Duty; and heed neither Man, nor Men, but the *LORD* only, Who is Confounding the Wisdom and Understanding of Man, and bringing to Nought the Knowledge of the Prudent. Where is the Wise? Where is the Prudent? Where are the vain Talkers and Disputers about Religion? Are They not all become Fools, and have no Understanding in the Way and Work of the *LORD*, which (this Day) is Hid from all Flesh? Where's Boasting then? Verily it's Excluded; for it's now, as heretofore, that *HE hath Chosen the Foolish Things of the World, to Confound the Wise; and the Weak Things of the World to Confound the Things that are Mighty, and Things that are Despised, yea, and Things which are Not, to bring to Nought the Things that are. That no Flesh should Glory in HIS Presence.* As I have been, so I am thy true Friend.

Tbo.

Tho. Zachary,

I Am willing to write to Thee at this Time, by which Thou wilt perceive Thou art not altogether out of my Remembrance, neither is that Honesty, which once I Apprehended to be in Thee, forgotten by Me, nor That Love which once was to Me for it's sake: How then can I but Embrace any Opportunity wherein I might Acknowledge it? What tho' I have been Accounted as a *Fool*, and *Mad*? yet sure it was for the *LORD's* Sake, from Whom I have My Reward; so that I need not be Troubled, neither need any Trouble Themselves for Me, but rather Rejoyce, in that HE hath Accounted Me Worthy to Suffer, and to be Esteemed one of the Vilest of Men for HIS Name-sake. The Servant is not Greater than His *LORD*, for if HE was call'd such Names, well may Those of HIS Household. Therefore I Regard neither the Praise nor Dispraise of Men, but am given up to follow *HIM* thro' both Good and Evil Report.

WHAT tho' the Master-Builders have Rejected HIS Appearance this Day? Was it not so of Old? Certainly yes: Then let all take heed of giving up Their Judgments and Understandings to Those that take upon Them to be the Teachers and Instructors of Your People: For Their Wisdoms are as certainly Confounded this Day, as ever any were in Ages past; and shall yet be more Abundantly. Wherefore my Request to Thee is, that Thou diligently hearken to the Voice of the *LORD*, which is near and in Thy Heart, that if by any means Thou mayst come to know (and to Obey) HIS *Word* and *Work*, which this Day is Hid from all Flesh, &c.

T. R.

I Cannot but Believe that there was a true Love in Thee to and for Righteousness, when first thou cam'st amongst this People, (*viz.* the *Quakers*) who in Words did Appear for it above All Others; but when Thou cam'st to see many of Their Actions, contrary to what They Professed in Words, a Liberty, I fear, got up in Thee, not only to the Minding of Them, but also a Care-

Carelesfnefs in Neglecting that good Work which was then begun in Thee; and in which Thou mightest ere this, have Witneffed a good Progreff, hadft thou not heeded Man, nor Men; but followed the LORD Faithfully, According to that Counfel and Advice which HE Ordered Me to give Thy Self, and *W. M.* at Your very Entrance into HIS Work; but, Alas! how foon was it ftopt in You Both, and a falfe Reft taken up, and the Wound which the Good PHYSITIAN Intended for Your Good, Healed before HIS Work was perfected in You? What can be done for You? Or rather, what could I not do for You, that that Zeal, and Love to Righteoufnefs might again be Raifed up? Is there no hopes? Is it fo Buried that there's no Expectation of It's Refurrection? I am a Witnefs, HIS Power's the fame as ever; why then is not Your whole Truft and Confidence in It, and not in mortal Creatures, who can neither Help You nor Themfelves in an Hour of Diffrefs? Therefore My Request to You Both is, That whilst it's called to Day, You harden not Your Hearts; but that with all diligence You Harken to the Voice of the LORD, which is near, and in your Hearts; and no longer lend your Ears to your Teachers, for They will certainly Deceive You: However, having difcharg'd my Confcience in Faithfulnefs, and true Love to You Both, I reft in Peace Your true Friend,

Now follows My Inffructions, &c. Afterwards Tituled, viz. THE Way to Peace and Happinefs, Propofed in fome Inffructions, given by a Parent to His Children, Which being of Concern to All, (tho' of Riper Tears) are again Reprinted, and Recommended to the Perufal of all Sorts of People, without Refpect of Persons or Parties, Age or Sex.

DEAR CHILDREN,

Hearken diligently to the Counfel and Advice of Your Parents, for They Watch over You for Your Good.

1. **I**N the *First* place, let the Fear of the LORD, Who is the Searcher of Your Hearts, be Always in Your

Your Minds, that in Awe of HIM, You may for ever stand; not daring to bring the least Reproach upon *HIS* Holy Name, by any *Miscarriages* of Yours; so shall You be *Children* to *HIS* Praise, and a Comfort and Blessing to Your Parents.

2. SEE that none of You render Evil for Evil unto any One; but do You ever follow that which is Good, both amongst Your Selves, and towards All Men.

3. TAKE heed of letting out your Minds and Affections to Visible Things; for they Perish in the Using, and bring Trouble and Sorrow to All, whose Hearts are Set thereon; but let your Minds Always be Retired Inwards, that You may Wait to feel THAT, Which is not of this World, nor Esteemed by it; but only Esteemed by Those, who know the Virtue and Excellency of It, and who have been willing to part with All to Purchase It; it is the *PEARL of greatest Price; Happy are They that have found, or that yet shall find It.

* Or white Stone
and new Name

Rev. 2. 11. which
no Man knows nor
can know, but
He that hath It.

4. TAKE heed of entering into many Words, when You are bid to do any Business, either by Your Parents, Masters, or other Superiors; but with all Readiness of Mind, See You Obey All Their lawful Commands with Diligence and Cheerfulness.

5. BEWARE of mentioning the Name of the LORD in any Case, but with Fear and Reverence; for *HIS* Name is Hallowed by Them that Fear *HIM*, but taken in Vain by Those that Fear *HIM* not. And tho' They seem to Praise, or Pray unto *HIM*, yet such Services, without *HIS* Fear, are an *Abomination*: Wherefore take heed You be not Deceived by Those, who are only in the good Words, and fair Speeches; but let your Minds be kept Single to the LORD, and HE will shew You, who They are, that draw nigh to *HIM*, with Their Lips, when Their Hearts are far from *HIM*, and from Such You are to turn Away.

6. LET Your Words be few; and be Always more ready to Hear than Speak; Especially when the Question

tion is not asked You : But when 'tis Your place to Speak, be sure it be in Mildness, Love, and Gentleness; least through Your Provocation You cause Others to Sin, and then You will not be Guiltless, for Their Sin will be Charged upon You : Wherefore let this be Always in Your Remembrance, and for ever Observ'd by You, (as it hath been the Practice and Experience of Your Parents) to give Mild and Soft Answers, for They do often turn away Wrath.

7. Whatever You See Virtuous in any, be sure to follow That; and what You see Amis in Others, Diligently search Your own Hearts, least Your Selves be found Guilty thereof; for it's an easy matter to See and find Fault with Another, (most can do That) but few love to Examine Themselves; Be You (My dear *Children*) of that Number, least You Perish with the Multitude; for the Way is Broad, that Leads to Destruction, and many Walk Therein: Therefore whilst You are Young, Seek after True Wisdom, and It will Guide and Lead You in that Narrow Way, which All the Holy Men Walked in, and in which All must Walk, before They can enter into *Eternal Rest*.

8. BEWARE of Reading Foolish and Vain Books, which Tend only to the Corrupting of Youth, and Dishonoring the *LORD*: Wherefore, Heed You only Those that Tend to Holiness and Virtue.

9. CONSIDER, how the *LORD* hath Blessed and Prosper'd Your Parents, notwithstanding the Fury and Rage of Their Enemies, who have Accounted Them as the greatest Transgressors, * and Judged Them, as the vilest of Sinners; and all this for no other Cause, but only for the Discharge of Their Consciences in the Matters of Their *GOD*.

* This was the Lot of the Righteous in all Ages.

10. I Warn You, as I did at the First, so I do again Charge You, that You Walk in Fear and in Humility all the Days of Your being upon the Earth; then shall You know, that the *LORD* hath not only Blessed and Prospered Your Parents, but will also Bless and Prosper You :
But

But if You Depart from *HIS* Fear, and cast these My *Instructions* behind Your Backs; then know, that You shall Perish in Your own Iniquities, and I shall (thus far) be clear in my Conscience concerning you.

DEAR CHILDREN,

BEWARE of a Lying, Flattering, Deceitful Tongue, both in Your Selves and Others: Also Beware of Pride, High-mindedness, and an Exalted Spirit; for Such the Righteous *GOD* will Judge.

2. **BUT** be You Adorn'd with Faithfulness, Meekness, and Patience; and let Your Behaviour be Modest, Courteous, and Gentle towards All: And whatever You would have Others do unto You, be sure You do that unto Them; and Heed not so much Their Duties, as Your Own.

3. **BUSY** not Your Minds with Others Concerns, but be You Careful and Diligent in the Discharge of Your Own; and then You need not be Troubled, what Reproach You bear for Them.

4. **BE** sure You Wast not the Substance committed to Your Trust: Yet, let not that be a Cloak for Covetousness, (*that Grand Iniquity of many Pretenders to Religion*) but when there's Cause for it, part with it Freely, least through Your Unfaithfulness Therein, You be Rejected both of *GOD* and Good Men; for know, You are but Stewards of what You Possess, and for which You must be Accountable.

5. **BE** cautious how You enter into a Married Condition; but when in that State (whatever Disappointment You meet withal) see that You Faithfully perform Your Relation Therein; for Another's *Iniquity* and *Unkindness* to You, will not Justify nor Excuse Your *Iniquity* or *Unkindness* to Them.

6. **BEAR** patiently Afflictions, for They are good for You; therefore hasten not to be Deliver'd from Them; but, in the Retiredness of Your Minds, consider the Cause, and being Better'd thereby, Bless the *LORD* for *HIS* Mercies *For whom HE Loves, HE Chastises.*

7. **BE**

7. BE careful with whom You Associate ; and chuse none to be Your Intimates, but Such who are Exemplary in Virtue and Goodness : So will You Avoid much Contention and Trouble.

8. BE ready to do Good unto All, as Opportunity is offer'd : And Take heed of Wasting any of the good Creatures ; for if You be Unfaithful in those Things that are Earthly, who shall commit to You Those that are Heavenly ?

9. BE not desirous of Riches or Honour ; neither Covet that which is Another's : But be Content with Your present Conditions, and Learn to be as well satisfied with Want, as Abundance ; then will You follow the Steps of Your Parents, who have Learn'd Contentment, whatever befalls Them.

10. BEWARE of Jearing, or Scoffing at any : Neither give Abusive or Scurrilous Language, (either by Tongue or by Pen) for that will Provoke the LORD's Anger against You, and bring Reproach and Trouble upon Your Parents, who always Disliked, yea, Abhorred such Things.

11. BE careful Your Hearts and Minds be kept clean within, and then You need not be Advised to have Your Words and Actions clean without, for that will unavoidably follow.

12. BE not hasty in Reproving or Correcting of any ; but if call'd thereto, let it be in Love, and in Wisdom ; and if the Offence be Great, let it be with Severity, yet not in Anger or Passion, for that will Harden Them against You, and so instead of bettering Them, You will thereby become Transgressors Your Selves.

13. BEWARE that Your Wills bear not Rule in any Case, but let Truth and Righteousness Always be the Sway of Your Judgments ; then will You be deliver'd from that great Iniquity, which hath so deeply Corrupted many.

14. BE sure You have Regard to the Oppressed, and take heed, how You make Advantage of another's Necessity, but rather consider how You may be helpful un-

to

to Them; always Remembring the Parable of the good Samaritan, Luke 10. 33.

15. BE Cautious for whom You are Engaged, or unto whom You are Oblig'd; for such Things do often prove Snares: But be more ready to Give, than to Receive; and yet be sure to Acknowledge the least Kindness, for Ingratitude is hateful.

16. BE not Self-ended; neither spend too much upon Your own Particulars, either in Meats, Drinks, Cloathing, or any thing else, for that may be a hindrance to the Good You should do; but rather be sparing in that which Relates to Your Selves, that You may be in the better Capacity to do the Good You Ought to perform to Others.

17. BE not found in many Needleless Words; neither Contend with Such as are in Them, for that begets Strife; but as They (out of the Evil that is in Their Hearts) bring forth Evil Things; so do You (out of the Good that is in Yours) bring forth Good Things.

18. BE not Grasping after Earthly Concerns; for They bring Trouble and Sorrow; and yet, how many, through Their eager desires after such Things, have Choak'd that Good, which once stirred in Them? Wherefore, take Warning, and learn this as a Truth Experienc'd by Me, That a Little will satisfy a Contented Mind.

19. BE not desirous after that Knowledge, which will lift and puff up Your Minds: neither be too prying into those Mysteries that are Hid: But if the LORD should Reveal any thing unto You, be sure of leave, *When*, and to *Whom*, to Impart it, not daring, either to Add, or Diminish; for that has been (and is, this Day) a Great and fore Evil.

20. BEWARE of taking up Your Rest in any Outward Form of Worship, but keep in subjection to the Fear of the LORD, who may Lead into, or out of such Things, as HE pleaseth: So let HIM be Your Guide all Your Days, tho' You should be hated of All for HIS sake; for our Eyes have seen the sad Fruits and Effects of

of Those that have gone about to set Limits and Bounds to HIS Leadings.

21. BEWARE of Imitating other Mens Words, Gestures, or Actions, that Relate to Religious Performances; for *Imitators*, as well as *Image-makers*, in Worship, are an *Abomination*; and yet Thousands do Err, and have Erred herein: Neither be Followers of the *vain Fashions* and *Customs* of this World; but whatsoever is Virtuous, and of Good Report, That You may, and ought to follow.

22. BE not hasty in Judging other Mens Actions, wherein You have neither Command nor Certainty; it being not barely the Action, but the Spirit from whence it Proceeds, that makes it either Accepted, or Rejected: Therefore Take heed, lest you Condemn That, which GOD Justifies; for Many are Guilty herein, notwithstanding it is Written, *Judge not according to outward Appearance*; but if you do, You Must, as well as They, Witness Sorrow.

23. BUT lest, Through many Words, Your Minds should be drawn forth, and (as but too too many have been) hurt thereby, I Shall Conclude with these Two great and weighty Commandments, *viz.* the First is, *You shall love the LORD with all Your Hearts, with all Your Souls, and with all Your Strength.* And the Second is like unto it, *You shall love Your Neighbours as your Selves*: For upon these Two Commandments, depends All that can be Written, or Spoken, concerning Your Duties either to GOD or Men.

MY Love is sincere to All, that in Uprightness of Heart serve the LORD, in what Profession, or Perswasion of Religion soever; well knowing, that 'tis Those, and only Those, that Love, Fear, and Obey HIM, and do the Things that are Just and Right amongst Men, that are Accepted of HIM at this Day.

FOR, *What doth the LORD Require of Thee, O Man, but to do Justly, to love Mercy, and to walk Humbly before HIM?*

Hear Me your Father, O Children, and do thereafter,
that you may be safe. Ecclef. 3. 1.

IF You come to Serve the LORD, prepare Your Souls for Temptation. Set Your Hearts aright, and Constantly endure, and make not hast in time of Trouble. Whatsoever is brought upon You, take Chearfully: For, as Gold is Tried in the Fire, so are Acceptable Men in the Furnace of Adversity. So incline your Ears unto *Wisdom*, and apply Your Hearts to Understanding, and Seek HER as Silver, and Search for HER, as for Hid Treasures; then shall You understand the Fear of the LORD, and find the Knowledge of GOD. Happy is the Man that findeth *Wisdom*, and the Man that getteth Understanding: But where is Wisdom to be found, and where is the Place of Understanding? The Fear of the LORD, that is *Wisdom*; and to depart from Evil, that is *Understanding*.

WISDOM exalteth Her Children, and layeth hold of Them that Seek HER; They that love HER, love Life; and They that Seek HER early, shall be filled with Joy; and wheresoever SHE entreth the LORD will Bless; and if You commit Your Selves unto HER, You shall Inherit HER. But at the first, SHE will walk with You by *Crooked Ways*, and bring Fear and Dread upon You, and Torment You with HER Discipline, until SHE can Trust Your Souls, and Try You by HER Laws. Then will SHE Return the straight way unto You, and Comfort You, and shew You of HER Secrets.

I have largely
Experienced
these to be
Faithful and
True Sayings.

BUT if You go Wrong, SHE will forsake You, and give You over to Your own Ruine.

POSTSCRIPT.

MT Dear Children, had You well Heeded and faithfully Obeyed My former Instructions, You had not needed any further Advice or Counsel from Me, touching the Way to Rest, Peace, and endless Happiness.

LET

LET a Diligent Search be made in each of Your Hearts, and there You may See [by that Heavenly and Divine *Principle* which GOD hath given You to be Your JUDGE and LAWGIVER,] whether You have not been more Remiss, Disregardful, and Negligent therein, than You might or ought to have been : However, whilst My Life is spared amongst You, I cannot but have a true *Love*, *Care*, and *Concern*, for You All, that You may not so much Seek Your Selves, Your own Honour, Pleasure, or Preferment, or whatsoever this Life can afford, as that You may be Patterns of *Virtue*, Exemplary in *Goodness*, and Preachers of *Righteousness*, in all Your *Lives* and *Conversations*.

THIS, This, is That, will make You Happy in All Conditions; This is That, will give you true *Peace*, *Quietness* and *Contentedness*, in the midst of all the *Hurries*, *Heats*, *Disorders*, *Distractions* and *Confusions* that are at this Day. I say, who are come Hither, to this *Holy*, *Heavenly*, and *Divine Life*, and feel It powerfully Reigning in Them, Such cannot be Afraid of any evil Tidings; and tho' They may be made to Oppose and Reprove Others, and Suffer much Abuse and Reproach for so doing, yet They cannot but Love, and have Compassion on their *worst* and *greatest Enemies*, but may not love, nor joyn to Iniquity in their *Nearest* and *Dearest Friends*. Such cannot but prize and Highly Esteem true *Nobility*, *Virtue*, and *Goodness* in whomsoever, without respect of *Persons* or *Parties*.

There were great Distractions at this Time in the City.

NOW My Dear Children, the Occasion of my Writing at this Time is, not only alone for *Your* sakes, but for the sake of many *Others*, who, I Believe, are Hungring and Thirsting after Righteousness, and who in Secret are Crying, and saying in their Hearts, *who will shew us any Good?* And seeing the LORD hath put it into My Heart to write both to *You* and *Them* these few Lines, and to Reprint my former INSTRUCTIONS; I hope They will be well Weighed and deeply Considered of by You All, for they are of *Moment*, being not writ from the

wife, prying, fathoming, comprehending Part in Man, but from the same SPIRIT that the Holy Men of Old writ and spake by. Wherefore, upon Your and Their Receiving or Rejecting the Counsel herein given You, depends your Blessing, or Your Curse: Your Weal, or Wo; your Happiness, or Unhappiness; Your Peace and Quietness, or Your Trouble and Discontent; for such as You Sow, such will You Reap. So that I am to let You and Them know, (as the Servant of the LORD once said to the Israelites) that Life and Death, Good and Evil, is here set before You: And tho' the Way that Leads to Life be Strait and Narrow, yet know, and that for a Truth, that 'tis both Easy, Plain, Pleasant, and exceeding (yea, beyond all Utterance) Delightful to those Sincere Souls, who are Resigned and Resolved to walk in It: Such who know the Virtue and Excellency thereof have been willing to part with All that hath been near or dear unto Them, that They might be Preserved Faithful therein; neither can They leave It, nor forsake It, for all the Treasures, Pleasures, and Advantages that this World can give. For this Path was the Path of the Just in all Ages, and which All the Holy Men did Chearfully Embrace, and walk in; and that You and I may be Followers of their Steps, is the hearty desire of,

Decemb. 14. 1683.

Your truly loving Father.

THERE is a Spirit which I feel, and am a Witness of, at this very Day, (*Nov. 5. 1696.*) that cannot Delight in doing any Evil, nor in Revenging any Wrong, but Delights in the Will of Its Heavenly FATHER: It willingly endures all Things, in hopes to meet with Its own in the End; Its hope is to out-live all Strife and Contention, and to weary out all Exaltation and Cruelty, or whatsoever is of a Nature contrary to it Self: It is Conceived in Sorrow, and brought forth through Suffering; for with the World's Joy it is Murdered. I found It, being Alone, and have Fellowship therein, with Those who lived in Dens, and Desolate Places of the Earth, of whom this World was not Worthy; who

through

through *Faith, Virtue, and a good Life*, Obtain'd this *Blessed and Happy State.*

SHINE forth, Great GLORY, shine that I may See
Both how to loath my Self, and Honour THEE.
O give Me Grace to Mind, and use Time so,
That I may do THY Work before I go:
And Help and Pardon Me, when I Transgress,
Through Humane Frailty or Forgetfulness.

Mark the Perfect Man, and behold the Upright; for the
End of that Man is Peace.

*This following my Wife Writ touching Her Preservation in
the Time of the Great Plague and Fire.*

WHEN I Consider the Wonderful Preservation
that has been Wrought for Me, and My Chil-
dren, it makes Me greatly to Love and Fear the LORD;
desiring above all that I, and Mine, may keep in Obe-
dience to HIM all the Days of our Lives, and that We
may be truly Humbled before HIM, in the Sence of HIS
Mercies.

IN the Year 1665 the great *Plague* broke forth in this
City; and I being then a Widow, kept an *Oyl-Shop* in
Leaden-Hall-Street, and had Three Young Children, the
Eldest was at School at *Hartford*, the other Two at Home
with Me, which I durst not send any whither, but put
My Trust in that POWER which I knew was able to
Preserve Them.

I WENT to Visit Many that had the Distemper upon
Them, yet got not the least hurt thereby, and my House
joyning to the Grave-Yard, My Two Children went
daily to follow the Dead Corps that dy'd of it, to the
Grave; this They did of their own Accord, the Sight
of Which was ready to shake my Faith; yet I durst not
forbid Them, lest the Name of my GOD should be
Dishonored, which I had so Openly made Profession of;
and such was HIS Love and Mercy to Me, that my Self,
Children, and Family were all Preserv'd, not having the

least of that Distemper, but in Health all the Time. Let my Soul, with all Mine, Magnifie the LORD *for ever*; and let us Fear and Dread before HIM whilst we have a Day to live.

AND in the Year 1666, when that great consuming Fire was in this City, then was Wonders also wrought for Us. The Week before it began, I was much press'd in my Mind to owe no Man any thing but Love; this I thought not Possible, to have so great a Trade, but that I must Owe some Men Money for Goods; yet so it was Ordered for Me, that with the Money I Receiv'd and Took, I paid all I Owed to every Man in a Week's Time: This I looked upon as a great Wonder wrought for Me, and went up into my Chamber, where I Wept much before the LORD, saying, *For what Cause is this Wonderful Thing brought to pass? Or what have I to do whereby THY Name may be Magnify'd before all the People?* And the next Morning (*Septemb. 2d*) One brought Me Word there was a great Fire broke forth in the City, which when I saw, I did Believe it was sent to Destroy, and that I must give up All I had to the Flames; which I willingly did, saying in My Heart, O LORD *What I have, THOU hast of THY Mercy given Me, and I Freely Offer it up to THEE again*: Yet did firmly Believe that though the Fire came round about Me, my House should not be Burnt, unless the Will of the LORD was so, and then I would not have it otherwise, but rather Rejoyce to bear a Testimony to HIS Power.

AND when the Fire began to come near Us, My Children and Servants being Fearful, I sent them All to *Mile-End-Green*; and staid my Self in the House, Expecting it might be Burnt down; yet I Believ'd if any thing Sav'd it, it must be by keeping the Goods in it, that had been so Honestly got; but if They should be carried out, then the House must down: But this was hid from others, though made known to Me.

MANY Friends and Neighbours came in much Love to Help out with my Goods, to Save Them for Me, using many Arguments to Prevail with Me, saying, If
all

all I had was lost, what should They do I owed Money to? I told Them I Owed none in the World. Then one *Tho. Paddle*, an Ancient *Quaker* came to Me with angry words, telling Me, *People say Thou wilt not Remove thy Goods; it may be Thou dost not care if thy Children be cast upon Friends to keep*: I answered with Tears, That I was sure, rather than it should be so, I should find Money as I went along the Streets, to Provide for Them. Thus was my Integrity kept, notwithstanding all Inticements. Several brought Carts to the Door to Save my Goods, and if by Their earnest Perswasions I gave the least way, then Weakness and Shame came over Me; But when I kept steadfast, then I was strong, because my Trust was in the LORD, and not in Man.

ALSO one *John Holmsted* came above Twenty Miles with his Waggon, purposely to save my Goods, and (as he said) to Sell them for Me, (he having heard of Me) but I durst not in the least consent thereto; so He only Queried with Me how the Money which I Owed should be pay'd? I told Him I Owed none to any Body; so He went away with Satisfaction, and had a Sence of the Faith that was given Me, at that Time, which was the Gift of GOD, and for which My Soul doth at this Time Praise and Magnifie HIS most Holy NAME.

THE Fire stay'd before it came at Us, and We were all Preserv'd. All Goods were Sold then at a great Rate, but I durst not Raise the Price of any of Mine, but let Others have the Benefit of My Preservation. Thus have I given a short hint of Our great Preservation, little in Comparifon of what might be writ; but if I should forget these Mercies, the Stones in the Street might Rise up in Judgment against Me. And I hope that My Children, at My Relation of This, (They being then too Young to Remember it) will turn to the LORD, and love HIM with all Their Hearts, and with all Their Souls, for HIS merciful Goodness to Them, and to Me their dear Mother.

O That Men would Praise the LORD for HIS Goodness, and Declare the Wonders that HE doth for the Children

of Men! How unsearchable are HIS Judgments, and HIS Ways past finding out! I will mention the Loving-kindness of the LORD, and the Praises of the LORD, According to All that HE hath bestowed on Us.

A Letter and Paper I sent to G. Fox, March 17. 1673.

I BEING Engaged (as well as some Others) to Manifest and lay open *Deceitful Workers* and *Hypocrites*; I am farther to Appear and Manifest Thee to be One of the greatest Hypocrites and Deceivers in this Nation, and until thou own thy Condemnation, and leave off Deceiving the People; Assuredly, the *Sword* that's now Drawn, is not to be, nor must not be Sheath'd, till Thou, and such *Deceivers* as Thou art, be brought down. This following I am to send Thee; Concerning which I shall Wait some Time for Thy Answer before it go farther; And what Thou writest to or concerning Me, set Thy own Hand to it, and get not Others to set Their Names to Thy Words and Works of Wickedness, as Thou hast done.

Something of G. Fox's Deceit and Hypocrisie Discovered and Detected.

TIS not unknown what great Desires and Longings there was in the Generality of the People of this Nation (in the Year 1659.) to have a King; by Whom they Expected to be freed from those Impositions They were under; but some Others fearing if it were so, it would be for the Worse, caused a Zeal in some particular Persons to write against *Kingly Government*; amongst the Rest, We find *G. Fox*, who (did not only write His own Judgment barely as a Man (as others did) but as a Man of GOD, taking upon Him to Instruēt all others) put forth a Book the same year 59, Entituled, *Several Papers given forth by G. F.* Wherein He writes about ten Pages against a King, and therein tells the *Presbyterians*, &c. *There was no King Owned among the true Christians, but only amongst the Apostates, since CHRIST'S Time; That They were Traytors to CHRIST that desired a King; and far-*

farther tells Them what a *King* would be to Them, (if they had one) Repeating those words *Samuel* spake to the *Israelites*: Then He bids Them look what work *Joshua* made with the *Kings* that were in the Cave, (*a fit place for them*) says *G. Fox*, p. 13.

But is this to Render Him Obnoxious to the *Government*; no, I Abhor that Practice, but Base and Self-ended Spirits are to be Humbled, and not think Themselves fit to Cry down other Peoples Religion, that have by *Treachery*, *Persecution* and *Falseness*, too much Reproached All Religion, as saith *Judas* and the *Jews*, [i. e. *G. Fox*, and His Party.]

BUT no sooner the *Scene* of Affairs Changed, but He Changes His Dialect, and the very next Month after the King came in, He (with some others) put forth a Declaration, and therein they writ, *That they Owned and Honoured the King and the present Government*: --- yea, They had Flatteringly writ therein, *That they were His Loyal Subjects, and that They had Suffered much, as Himself had done*, &c. And being called before a Court (in *Lancashire*) where the Oath of *Allegiance* was Tendred Him, he told Them, *That if He could take any Oath in any Case, He could take that Oath*; and farther said, *He Honoured all Men, much more the King*, &c. What! Is this the Man that said *They were Traytors to CHRIST that desired a King*? &c. And now Himself says, *He Honours all Men, much more the King*, &c. Oh strange! Is this He that is so highly Esteemed and Exalted by His *Profelites*, and even Adored by some of His Preachers, (*viz. Jos. Cole. Sol. Eccles.*, &c.) who stile Him, *The Father of many Nations*. That *Generations to come shall call Him Blessed*. *Whose Being and Habitation is in the Power of the Highest*. *At whose Name the Heathen Tremble (or were pricked at the Heart *.) The Blessed Man that came out of the North. Who hath been Faithful in the LORD's Business from the Beginning*. That true Prophet, whom John said *He was not*. And many more such-like Appellations, as, *Innocent, Good, Holy, Upright Man of GOD, Prophet indeed*, &c. Well, but what doth He say

* True Account.
U. p. 42.

say of Himself? viz. *That He is beyond the State of the First Adam that Fell; in the State of the Second Adam that never Fell; yea, that His very Marriage was above the State of the First Adam in his Innocency, in the State of the Second Adam that never Fell; — and that He never Fell nor Changed.* And yet how hath He Turned about with the Wind? Which He saith, *They that are in the Fall do, and are in the Changing Changeable Ways, &c.* And by His thus Turning and Changing, doth it not Manifest Him to be in the Fall, Fallen, and Changeable State, According to His own Words? And yet how far is He from the least Acknowledgment thereof, that He goes on, and says, *He hath Power to Bind and to Loose whom He pleases?* And takes upon Him to make *Laws and Orders* for People, and Appoints Them *Time and Place* when and where to Worship; yea, this is He that Presumed to Alter (or caused to be Altered) [*unto which G. Whitehead was Privy*] the very Substance of a Paper that was Declared to be writ from the SPIRIT of GOD; and so Adulterated, sends it beyond Sea; which *John Osgood, William Penington*, and my Self Complained of to Some of the Chief Preachers; but not one of 'em would (or through Fear durst) say that He had done Amis therein, notwithstanding the *Forgery* was so Manifest, and the Author said (when He came to see it) that He was Abused in it, &c. and this coming lately to Publick View, is still so far from being Disowned or Condemned, that *Judas, &c.* Endeavours to Cover and Justifie it with this saying, *The Spirit of the Prophets must be Subject to the Prophets.* Oh horrid Impudence and Wickedness! Not only to Commit so great an Iniquity, but to bring the Holy Mans Words to Patronize and Justifie such an *Enormous Fact.* Certainly none that truly Fears GOD, who shall come to the knowledge of these Things, will either own Him to be a Servant or Prophet of the LORD, until He come to Repentance for these and other his Wickednesses; among the Rest, that of getting Persons to set their Names to His Abusive Papers and Writings; and also that

that of His Villifying, Reproaching, and Belying Those that Oppose Him, (how Virtuous and Innocent soever they be :) Can any Parallel Him herein? With His (and His Adherents) late Fawning Flattering Address to the King and Parliament ; wherein are these words, *And the Oaths Provided to Testifie Allegiance to the King, and denial of the Pope's Supremacy in Causes Civil and Ecclesiastical, the Refusal whereof incurs a Premunire ; has been Executed upon Such whose Hearts and Hands could Seal to the Substance thereof — And yet their Consciences not allowing Them to Swear at all (because of the Command of CHRIST ;)* for that Only they have been the sole Sufferers thereby. — And (towards the Close) They say, *That if They be called to bear Witness, or any Office, to or for the King, or their Country, and Testifie their Truth or Faithfulness to one or both, in which Cases Oaths are usually Required and Imposed. They Desire and Request, that an Act or Provision might be made, That their Yea and Nay may be Accepted and taken instead thereof, &c.* Concerning which I shall say little more at present, but conclude with a few Words formerly writ by M. D. an Ancient Quaker concerning Them. *viz.*

WHAT will you do? You Scribes, Pharisees, Hypocrites, You that have been long making clean the Outside of the Cup and Platter, but Inwardly are as *Ravens Wolves*, your Fruits will make You Manifest; You Hypocrites, Your Name will be a stink among the Heathen, for the LORD will find you out, Whose Glory HE will not give to any other, nor HIS Honour to any of your *Graven Images*: My Soul loaths all Your false Covers; Ye Hypocrites, I cannot but declare against All your false Ways.

THE Days of Visitation are come, the Days of Recompense are come, Israel shall know it ; I will Recompence Them According to the Works of their own Hands : They have Sown the Wind, and They shall Reap the Whirlwind.

The

The following Letter was sent to T. Z. November 1674, about the time the Dispute was between the Quakers and Baptists at Barbican.

Thomas Zachary,

LAst Night I receiv'd thy Paper of the 5th Instant, and this Morning I Read it over, and do find many good Words therein, and must needs Acknowledge there is not that Scurrilous, Quibling, and Abusive Language that has Appeared in your *Chief Leaders* late Writings,

* Vide *The Winding Sheet*, &c. *Alexander the Copper-Smith*, &c. *Judas and the Jews*, &c. *The Apostate Incendiary*, &c. with many others.

* which are an Abhorrence to all Serious and Sober (Unbyassed) People, and to be Testified against by all that truly Fear GOD: And yet which of You (that pretend to be HIS People)

have been so Faithful as to bear Witness against Them for so doing? Nay, have You not rather been Strengtheners and Encouragers of Them in their *Ungodly Practices* herein? Can you not see the Evils and Miscarriages of Your (now) *Teachers*, how Notorious and Manifest soever they be? Or are You so darkened in Your Understandings, as to think the LORD is tied up to You above all other People, so as to Countenance and justify Iniquity in and amongst You, and Condemn it in all Others? Nay, nay, be not Deceived, GOD will not be Mocked; but such as You Sow, such must You Reap. And for your *Scholastick fleshy Reasonings* and *Disputings* about the *Things of Eternity*, they are for *Judgment*, and for *Everlasting Condemnation*; and until You take shame to Your Selves, and Repent for These (and other) Your *Abominations*, You shall never (You can never) Comprehend the Way of the HIGHEST, which this Day is hid from all Flesh: And You above all People must bear HIS *Judgment*, which is now come and coming upon You, because of Your great Apostacy and grievous Back-slidings.

For You of all the Families in the Earth have I known; therefore will I punish You for Your Iniquities, Amos 3.2.

AND

AND now I shall Conclude with some of Thy own words, viz. Thou say'st that thou saw'st too much *Exalting the Form, and Idolizing of the Ministry*, &c. (amongst Those thou formerly didst walk with and withdrew from) I say, if Thou and You were not Blinded with Your own Imaginations or Self-interests, but Your Hearts kept Single and truly Valiant for Truth (without respect of Persons) You would then clearly and plainly See, that Your *Form* and Your *Ministers* are as much, yea, much more *Exalted* and *Idolized* than Those Professors You have so highly Judged and Condemned for such things: And that *Simplicity* and *Zeal* (for Righteousness) which at first was in many of You, is as much Declined and Departed from: And that Your Religion is grown to as Worldly an Interest and a footstool to Promotion, as Theirs, is as certainly true; therefore doth my Soul (and the Souls of the truly Upright-hearted) Depart from, Loath and Abhor it; and bear a true and faithful Testimony against it.

This Letter I writ to G. W. December, 1674.

George Whitehead,

LAST Night I Received and Read over a new Book of Thine, call'd, *The Quakers Plainness Detecting Fallacy*, &c. Concerning which I do not find it my Business to make Reply to all the Matters therein Contain'd, but only take notice (at this Time) of one material Passage, in Page 71. where Thou say'st, *You are grossely Abus'd, and Your Intention and Principle, which never was to bring Your Books in Comparison with the Scriptures*, &c. Ah George! Is this *The Quakers Plainness Detecting Fallacy*? Surely thou canst not but know Thou hast greatly Falsifi'd and Bely'd Your former Testimonies in this particular. Did You always say thus? What's the matter the Scriptures are so highly set up by You now, more than formerly? That You say, *You truly value them above all the Books extant in the World*? Was this always your Language? And that *You never Intended to bring Your Books in Comparison*

Serious Apol.
pag. 49.

rison with the Scriptures? Notwithstanding you have Declared several of Yours have been Writ from the *SPIRIT* and Power of GOD) And hast Thou not thy Self Writ, *That which was spoken from the SPIRIT in any, is of as great Authority as the Scriptures and Chapters are, and Greater, as Received and Proceeding from the SPIRIT, and spoken in the Sense thereof, as CHRIST's Words were of greater Authority When HE spoke, than the Pharisees Reading the Letter?* But why are You thus Changeable? Is it because You are made Sensible You have been Deceived all this While? And that Your Books were not Writ from the *SPIRIT*, as You have Pretended? Oh strange! Are all Your high Boastings and great Pretences of being the *only Infalible Ministers and Messengers of CHRIST*, (in this latter Age) come to this? That Your Books are not to be Compar'd (or that You did not Intend to bring Them in Comparison) with the Scriptures? I confess, had You Declar'd and Writ thus Formerly (and not the contrary) You had been the more Excusable; but to do it Now, unless from being made Sensible as above? if so, then Declare't in Plainness, that Your Hearers may no longer be Deceived by You: But if it be only to Ingratiate Your Selves into the Minds and Affections of the People, for *Worldly Interest, Slavish Fear*, or any *Self-end* whatsoever, it is to be Abhorr'd and Testifi'd against, by All that are Lovers of Truth and Righteousness.

THOU may'st inquire of *Thomas Padle*, concerning his Accusing *John Chandler* (several Years ago, at a Meeting at the *Bull and Mouth*) for Preferring the Scriptures before Your Books, and what Reproof *J. C.* had there for it.

AFTER I had been at *Hammer-smith* about a Year and half, I Removed to *Hackney*, where I caused the Book to be Printed, viz. *This is for the People called Quakers, &c.* And given to 'em at their Meeting at *W-H-Court*, which done, I said, "MY coming hither at this Time

" was

“was to give away several Books Directed to You, The
 “People called *Quakers*, wherein, as in a Glass, You
 “may See how Things have been amongst You; how
 “They are at present, and what Undoubtedly, Uner-
 “ringly and Infallibly will be concerning You.

*This following was delivered to the People called Quakers,
 for them to Read at their Mens Meeting, Feb. 14. 1675.*

IT's now above a Year ago, since one called a *Quaker*,
 gave Me one of your Books, Intituled, *A Winding-
 sheet for Controversie ended*: Wherein I found several Un-
 civil and Unhandsome Reflections upon the Person of
 one *H. Hedworth*: And in page 8. your *Judgment* and *Sen-
 tence* concerning Him in these Words, viz. That He is a
*Busi-body, Cavilling, Conceited, Proud, Wrathful, Equivocating,
 Slandering, yet Cowardly Man, &c.* Now who, or what
 this Person was, that You had thus Infamiz'd, I was al-
 together Ignorant, having no knowledge of any call'd
 by that Name, that I knew of: But knowing You had
 Vilified and Reproached others (who to my certain know-
 ledge were of unblameable Conversations) because They
 Opposed and Reproved Your Iniquities, made Me the
 less Credit this Your Testimony; However, not knowing
 but what You had Writ concerning Him, might be true,
 I thought it not my Concern to Meddle in it: But of
 late it hath been so Ordered, that I have been several
 Times in the said *H. Hedworth's* Company; and I do
 Solemnly profess by all the Observation that I have had,
 or could take of Him, He is not such a Man, as You have
 Published Him to the World; but on the contrary find
 Him to be, a *Serious, Sober, Judicious Man*, and One whom
 I verily Believe truly *Fears GOD*; and this is not only
 My own Observation concerning Him, but also the Judg-
 ment of judicious and sober Persons, of whom Enquiry
 hath been made, and they give Him the same Character
 as I have done. And having found Him so Abus'd and
 Calumniated by You, not only in Your above-said Sen-
 tence, but also call'd *A very Night-bird and Wanderer, One
 that Looks and Creeps about like a Vagrant, Grim Socinian,*
 Bur-

-----Burson'd with Folly and Revenge, Shallow-Head, Mungril Socinian, Man of Accidence, great Master of Ignorance; p. 1, 3, 4, 5. with several such Scurrilous and Unflavory Expressions, as may be seen in the said Book : And now being made Sensible how You have Abused and Scandalized Him, I cannot be clear in My Conscience, till I have laid this Your Wickedness before You, hoping some of You may be Asham'd, that You have thus publickly Defam'd Him, and withal to use Your endeavours to make Him Satisfaction, and to call in the said Book, and Testifie against it, and all such *Ungodly, Unchristian, and Unjustifiable Ways and Practices* as these (and such as these) are: And in so doing, I shall have My end Answered in writing to You at this Time.

AND in Nov. following, I was sent from Hackney to 7 several Meetings of the Quakers in one Week: viz. To the Peel in St. Johns-Street, on the 23th. W-H-Court, on the 24th. Dev.-House, on the 25th. the Bull-and-Mouth, on the 26th. Wheelers-Street in Spittle-Fields, the same Day. To Horsly-down in Southwark on the 28th. And to Ratcliff the same Day. At which Places, I spake these Words:

"Your Tryals, Your Great, yea, your very Great
 "Tryals are not yet over, nor at an End, is the Message
 "I have to Declare to You at this Time; yea, such
 "Tryals are come and coming, that none but Those
 "whose Hearts are Chaste, and Intirely given up to Serve
 "the LORD, can stand in: Happy are They that are
 "Fitted and Prepared for 'em. And now having Discharged my Conscience in all Faithfulness, whether You
 "hear or Forbear, I am clear: And as I came in Peace,
 "so I am to Depart, and that in Peace.

Dear Friends, T. and A. Mudd. Dec. 25.

OUR Way is Narrow, therefore the more Watchfulness is Required; and We are to take Heed that our Thoughts, Words, and Actions be not taken up, or be too much in Visible things; for where the Treasure and Delight is, there will the Heart and Mind be.

WE above all People had need of the Wisdom of the JUST, to Guide Us in All our Ways; for We have many Eyes upon Us, and many Enemies to Encounter with: Snares are laid on every Hand, as well by Those that speak Us Fair, as Those that Fret at Us; and of Both These We are to be equally Aware, and to take heed We be not taken with the One, nor wearied with the Other; for the Natural Man is incident to both; and therefore a Care and Fear ought Continually to be in our Hearts and Minds, lest we should at any time Offend.

Spoken at the Yearly Meeting at W. H. Court. May 14. 1676

"A DAY, a Day of Tryal is come and coming, that
"no Hypocrite, nor no Double-minded Man or Woman
"can stand in, or pass thorow. *At Horfly down the same Day.*

"IT is written of the Ox, That (in Days past) he
"knew his Owner, and the Ass his Masters Crib: But
"the People who professed the Name of the most HIGH,
"They had forgot HIM Days without Number: And
"as it was then, so it is now; He that can Receive it,
"let him.

MAT 17. At W. H. Court.

"IT is written of Some, That in days past had their
"Tongues at Liberty, whose Time was Always, and
"could speak when They pleased: But HE whom You
"profess to Serve, said, HIS Time was not Always; and
"as it was Then, so it is Now; Happy are They that
"have an Ear to hear. *After Another had done, I said,*

"IT is written of Some, That in days past, Run and
"were not Sent: spake, and the LORD did not speak
"by Them; and as it was Then, so it is Now; He that
"can Receive it, let him. *After another,*

"IT is written, That in days past for Judgment HE
"came into the World, that Those that did not See, might
"See; and Those that did See, might be made Blind: And
"as it was Then, so it is Now; He that can Receive it,
"let him. *After another,*

"IT is written of Some, that in days past were got so
"High, that They Sat in Moses Seat; yet were in that
"Spirit

" Spirit that Crucified and Murther'd the *Just*: And as
 " it was Then, so it is Now; He that can Receive it,
 " let him.

May. 21. " HIS Name is Holy Whom You make men-
 " tion of, WHO Requires that You mention It not but
 " with Fear and Reverence: For Assuredly HE will not
 " hold You Guiltless, that take HIS Name in vain.

" After several had done speaking I said, " IT is written
 " *Ec.* that in the last Days many False Prophets should
 " Arise, and shall Deceive many: I am a Witness that
 " this Scripture is this Day fulfilled. And after others
 " I farther said. " It is written of Some, that in days past
 " Appeared to be Master-Builders, yet Rejected the Chief
 " Corner-Stone, And as it was Then, so it is Now;
 " He that hath an Ear to hear, let him hear. However,
 " whether You Hear, or whether You forbear, I am clear.

May. 31 " PROFESSIONS, Worships, Opinions, avai-
 " leth not at all this Day, unless the Heart be Cleansed:
 " And unless you come to Learn that Lesson which All
 " the Holy Men had Learned, and which all must Learn
 " before They can enter into Eternal Rest, of Doing unto
 " All and every One, as You would They should Do
 " unto You, all Your Preaching and all Your Hearing is
 " in vain. After One had Preach'd that the Truth did not
 " lead into Extreame, or different Appearances, I said, " It
 " is written of *John* the Baptist, That He came Neither
 " Eating nor Drinking; and the *MESSIAS*, of Whom
 " He Testify'd, HE came both Eating and Drinking; and
 " tho' they seem'd Extreame, and Condemned by the
 " highest Professors, (in that Day) yet they were Owned
 " and Accepted of by the Righteous.

June. 1. " IT is written of Some, that in days past loved
 " the uppermost Seats in the Assemblies, who were Con-
 " demned by the Righteous, and You your Selves have
 " also Condemned Such in this Your Generation; and
 " are not You now found in Their very Steps? There-
 " fore Your Condemnation will be the Greater, because
 " You Allow that in your Selves You Have Condemned

in Others. *After They had uttered a multitude of words, I spake again, viz.* "Hath not some of Your Leaders [*viz.* "A. Parker and *Edw. Burrough*] formerly Declared that "a multitude of Words in one particular Meeting, to "One and the Same People, will Burthen the Seed and "bring Deadness? Nay, have they not Declared, that "that Nature that could not live without Words, is for "the Plague, and for the Famine, and must be famish'd "and stopp'd? Now whether Your Practice at this "Time is not quite contrary, let THAT that should, "Judge in the Matter? *And after G. Whitehead's long Declaration, I said,* "Are You not Weary with Hearing "a multitude of dead Words? For tho' many have been, "or may be uttered, yet can They neither Praise the Li- "ving GOD, nor Profit Your Immortal Souls. And "having in all Faithfulness cleared my Conscience to- "wards You at this Time, whether You hear, or whe- "ther You forbear, I am clear: And as I came in Peace, "so I am to Depart, and that in Peace, with my Reward "with Me, which no Man or Mortal can give or take "from Me.

June 21. "THE Day is come, and now is, that the Hid- "den Things of *Esaie's* Nature must be brought to Light.

June 23. "MANY have a Form of Godliness, but "Most, both Teachers and Teached, deny the Power "thereof; and from Such the Righteous are to turn "Away.

August 26. "WHEN *Moses* was withdrawn, then *Aaron* "the High-Priest made an *Image*: So whilst spiritual "*MOSES* hath been withdrawn this Day, Your High- "Priests and People have also set up an *Image* without "Life; and as it was then, so it is now; He that can "Receive it, let him; and whether You hear or forbear, "this is the Word of Truth I have Declared to You at "this Time.

Dec. 15. *After one H. F. had spoke many Excellent Words; but Believing He was not in the Life of what He spake, made Me say,* "IT is good for All and every One, to have Salt "in Themselves. Upon which another of their Mini-

sters, *Anthony Tomkins*, uttered with great earnestness against Me these Words, viz. *Thou Curs'd Serpent, Thou art Curs'd for ever*. But it seems the LORD gave Me a truer Discerning than the said *A. T.* had; for shortly after *H. F.*'s Wickedness broke forth so Foul, that the Quakers were Ashamed of Him, and would not suffer Him to Preach any more in their Meetings.

Jan. 14. 1667. After W. Penn had done Speaking, I said,

"THE Worship of the most HIGH is Spiritual, and consists not in a multitude of long and dead Declarations, for such Services are no more Accepted of, this Day, than the cutting off a Dogs Neck, or Offering up of Swines Blood was, in days past; and whether You hear, or whether You forbear, I am clear.

Jan. 19. As I was speaking at the same Place, viz.

"THE Pearl which many of You have lost, is not to be found Abroad: One *Pain* a Quaker, pull'd Me down with great Violence, and in *Feb.* following did the like at the same Place, and so He did at *W. H. Court*, seeing it pleased their Ministers, who being Eye-Witnesses, did not in the least Reprove Him for it.

Jan. 21. After I had spoken about One of their Chief Leaders W. M. doing Violence to Me, I was made to say.

"AS the Blood of the Galileans was mingled with their Sacrifices; so Your Iniquities must be Mixed and Mingled with Your Services and Sacrifices, which are no more Accepted of, this Day, than the cutting off a Dogs Neck, or Offering up of Swines Blood, was in days past.

Jan. 28. At the same Place, I said, viz.

"AS Certainly as ever a lying Spirit enter'd *Ahab's* False Prophets, in days past, so as Certainly and Assuredly hath a lying Spirit entred Your Preachers: And as Certainly as the People in that Day were scattered upon the Mountains (or Hills) as the Servant of the LORD had Declared, so as Certainly shall You be scatter'd in the Mountains of Your Imaginations.

Feb. 4. I carry'd a Bible to the Meeting at W. H. Court, and there Read the 7, 8, 9, 10, and 11th Verses of 2

Thess

Theff. 2. and Repeated the 11th Verse 3 times over, viz. For this Cause hath the LORD, (whom You profess to Serve) given You up (even You the Preachers and Leaders of the Quakers) to strong Delusions to believe a Lye.

Feb. 11. "IT hath been Declared, That a Day of Visitation and Desolation was come and coming upon You, even upon You that call your Selves the People of the LORD. Yea, it hath been Declared, That such a Day was come and coming, that no Hypocrite, nor no double-minded Man or Woman could stand in, or pass thorow; and as Certainly as ever They were spoken, so as Certainly must They be Fulfilled.

Feb. 18. At W. H. Court, I spake these Words, viz.

"IT is written of a Holy Man, That he Fought with Beasts at Ephesus, after the manner of Men; so Certainly hath it been my Lot to Fight with Beasts after the manner of Men in this Place: However, I never came Hither for any thing of Yours, but only to discharge my Conscience in all Faithfulness towards You, having My Reward and Peace with Me, which no Man can give or take from Me; for the LORD whom I Serve is no hard Master, and Who is a sufficient Rewarder of All that are faithful Followers of HIM.

A Gentleman of my Acquaintance, hearing of the frequent Abuses I had Suffered by the Quakers, writ this to Me, in February, 1677.

I Very much Wish, if it might be, that thou hadst done with the Quakers, so as not to Endanger thy Self amongst the Rabble of Them; for I see now They have Deserted their first Profession, and are not so Innocent, Harmless, Meek, &c. as They would have All Believe They are. I am not here to Advise, but so far as my Counsel may interpose, I would not have Thee Choose to go to Them; otherwise, I doubt not but Thou wilt be Preserved against their utmost Rage and Fury.

My Wife writ this in Answer.

I Was much Affected with your Good and Weighty Counsel to My Husband, in that Great Work and Untrodden Path of His, in going to Oppose so strong a Power of Wickedness. How often have I cry'd, in secret, *LORD, Help, or He must Fall?* And then have I been brought into the Sense of that *POWER* where I have Seen more with Him, than Those that are against Him; unto Which I have freely Submitted, and durst not Perswade Him to Save Himself; for I have and do Believe, that According to the Integrity of His Heart in that Matter, so shall His Preservation be. He may Suffer Outwardly, as He hath done, yet I am perswaded not one Hair of his Head shall Perish, farther than to Manifest their Wickedness, and to Try our Faith and Patience. We are Still and Quiet, and Resign'd up; and herein We have Peace in all Exercises.

I writ this to a Quaker in the Country, June 28. 1677.

MY Controversie [or rather the LORD's] that I am at present Chiefly Concerned and Engaged in, is against several of Your Chief Leaders, viz. *G. Fox*, and Others, who notwithstanding their high Exalting Themselves, and Boasting of being *Perfect* and *Infalible*, (thereby Deluding and Deceiving the People) have been and are Guilty of Vile, Hypocritical and most Deceitful Practices; some of which are already made Manifest, and more are like to be in its appointed Season; that to the Honest-hearted may no longer be Deceived by Them: And if for My Faithfulness herein, I be Accounted Your Enemy, and be Hated, Vilified, Reproached, and Defamed, [and that in the highest Nature] as I have been; My Labour therein, I do Believe, shall not be in vain: However, my Reward is with Me, and that Peace do I Possess, which neither Man nor Men can give or take from Me; and in which I remain thy true Friend.

My

My Wife writ this to some Friends, Nov. 30 1677.

I Have been of late Opprest in my Mind, to Consider of the deep Deceit, Hypocrisie, high Boasting and wrong Judging of the People call'd *Quakers*, and could Grieve for Their Treachery: How like They are to the Pharisees of Old, zealous for Those Outward Laws and Ceremonies They have Made and set Up, but not for the Weighty Matters. They in days past Accused HIM, who came to fulfil all Righteousness, That HE took more Liberty than They; HE fasted not like Them, Eat with Publicans and Sinners, brake the Sabbath-Day, &c. So These say of Any who for Conscience-sake dare Abide no longer in their Form, that They are gone back into *Egypt*, that They are Turned again into the World, and Departed from the Truth: Thus do They make the Commands of GOD of none Effect thro' Their Traditions, limiting the Holy ONE of *Israel*. But it Concerns Us All not to Heed the Accusations and Reproaches of Men, whose Tongues are Their own; for Our Minds ought to be at perfect Liberty to Obey and Serve the LORD, in whatsoever HE Requires.

IT's about a Quarter of a Year ago, since I was made to wear Lace on my Head (and went to Their Meeting the same Day) it may be it was to shew that I am no *Quaker*, that being a positive Breach of One of Their Laws; or to give Them a New Occasion to Reproach Me, that They might fill up Their Measure therein: But if I (thro' the Mercy of the LORD) be kept in a Serious, Sober, Weighty *Spirit*, Happy shall I be, when They will be put to Shame, that have pretended High, and yet can Judge but by the Outside. They say We are Turned into the World, but Our Desires truly are to get more and more out of the *Spirit* of this World, and to keep with *THAT* which is not of this World; Seeking to know the Mystery of Godliness Revealed in Us; so shall We be Delivered from the Mystery of Iniquity which works in secret, to set Persons down at Rest in an Out-side Righteousness to be seen of Men, which now

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proves

proves only the *Harlot*, to draw from the constant Waiting, Longing and Thirsting after HIM, from Whom all Good comes. Therefore is the *Demure Image* become Loathsome; and as They once said concerning those call'd Ordinances, We Deny These because the *Spirit* of Whoredom, Apostacy, and all manner of Wickedness hath got Them, and Cover'd it Self with Them. There was a Time when it was Death not to Circumcise, and there was a Time when *Paul* made it worse than Death to use it. There was a Time when the LORD Led Us through the *Cross* into some Outward Things; but Alas! these People have set them Up as *Idols*; therefore thro' the *Cross* again We must go to leave Them: Happy are They whose Hearts are kept single herein, and can Choose no Path-way for Themselves, They shall be found Lovers of the Truth, Redeemed from the Earth, and brought out of *Egypt*, Willing and Obedient Children, more than They who Boast of the Heavenly *POWER* among Them, but are not Led by It, neither will They have It to Reign, but Their own Laws must be above It. I cannot but see it is a Day of Humiliation, wherein all ought to Search their own Hearts, and be Humbled; for the *SPIRIT* of the LORD is Grieved, both by Professor and Profane; so that HE withdraws HIMSELF, but the Upright in Heart follows hard after HIM, crying for HIS Presence in Secret, cannot live without HIM. These HE will comfort, and draw near to Them, giving Them Peace in HIM, when All the World are in Distress. So, *Dear Friends*, in the Inward Work let Us All be Diligent and Zealous, lest whilst We See the Evils of Others, We may be Blind to any that's within our Selves, and then are We Miserable: The Work and Worship that's call'd for Now, is, I do assure You, Harder and Stricter than all Outward Performances are. I am ready to Blame my Self for writing so much, for what are all Words? But at this Time bear with Me, for My Heart longs more and more after the Inward Work, that We may All be brought into it, and find a Growth and Encrease therein, more than ever We have found in all Outward Performances.

Sbe

She also writ this touching her Leaving the Quakers, viz.

BE it known unto All People, and to My own Children also, That I left not the *Quakers* to shun the Cross, or to take more Liberty in any thing; for *W*o is Me, if I keep not in the Daily Cross, which Crucifies Me to the World, and the World to Me: But the ground of My leaving those People, was, That My Conscience might not be Inslav'd, or kept in Bondage, by any Man or Men. And the LORD, Who hath Seen the fore Oppression of *HIS* People, is come to Deliver, tho' thro' Hardships, Straits and Temptations; yet Way shall be made for Them, and the *Imposers* shall not be able to bring Them back again under Their *Impositions*, which must Sink when the Innocent shall stand upon a Rock.

AND this let all know further, That My desire is Always to be Guided into, and kept in that narrow Path, in which but few can Walk; that is, between this People call'd *Quakers*, and the Vain and Prophane of this World; neither to turn to the Right Hand, or to the Left; nor to get into a Conceited Singularity, or *Demure Out-side*, to be Seen of Men, Judging All that comes not into the Same; neither to Run into Excess of open Vanity, knowing no stop to the vain Mind: But the LORD, who knows My Heart, and the secret Thoughts thereof, knows My Care hath been to Avoid both These, not heeding any Reports or Reproaches, but desiring to keep to *THAT* which is to be My Guide all My Days.

MANY are saying, *Shew us a Better People, and We will come Off from These*: To such I say, You are not in that Faith and Love He was in, who said, *Shew Us the FATHER, and it Sufficeth*: You would become HIS Teacher, HE not Yours: But I do Believe many shall be brought to Live in that Unspotted Life, into which no Hypocrite can come: *Mark the Perfect Man, and behold the Upright; for the End of that Man is Peace*, when the Troublers shall be Troubled.

IF the Glory of this Latter House shall be Greater than the Glory of the Former, as hath been Declared, then must

must the Building be laid with Try'd Stones : And if the Time be coming, that *the Dead shall hear the Voice of the SON of GOD, and They that hear shall Live* ; Then faithfulness and Silence will be more profitable than Boasting in many Words.

THE Glory of this World passeth away, therefore it's not to be Desir'd, and whatever puffeth up the Mind with Pride, it is to be Abhorr'd. For I Testifie in the Fear of the ALMIGHTY, (who hath said, *Walk before ME, and be Thou Upright*) That whosoever loves this World, and have their Minds taken up with the seeming Delights thereof, that the Love of the FATHER is not in Them, neither hath HE pleasure in Any that takes up a Rest in any Outward Performance. HIS Words are *Spirit and Life*, They quicken from all dead Formality and Earthly Glory. HIS Presence is more than All.

WHEN I have seriously Considered how many there are who shall cry to the Mountains and to the Rocks, *Fall on Us, and Cover Us from the Wrath of the LAMB*, I have Lamented, and also Desired that the LORD would make Me an Instrument, by Word, Example, and good Conversation, to Prevent Their Misery before it be too late : Yet if nothing herein Prevail, but the Unrighteous will be Unrighteous still, and They that are Earthly-minded, will be so still, then shall I go to the Grave in Peace, and say, *Return to Thy Rest, O my Soul, for the LORD hath dealt Bountifully with Thee*. I well know it is better, and rather to be Chosen, to serve HIM in Reproaches, Sorrows, and Sufferings, whilst We are here, than to be cast out of HIS Presence for ever. *The LORD made Man Upright, but He hath Sought out many Inventions*. Therefore is HE staining the Glory of all Flesh, that no Excellency may Appear but in HIM alone. The Mind that's Abroad, will seek for Outward Helps ; but They who can truly say as *Job* did, *I know that My Redeemer Liveth*, can be content to be stript of All, so HE may be Their Strength and Teacher : Happy are They who Witness HIM so to be,

IN September 1677. I had a great Fit of Sickneſs at Hackney, both *Ague* and *Feaver*, and continued ſo about a Month, in which time I took no manner of Phyſick, being Affured the Good Hand of GOD was upon Me for Good; Who having wonderfully Reſtor'd Me, I was made to write to J. O. not only to ſignifie the Same, but to ſend Him in Manuſcript *The Quakers Unmask'd, &c.* which Book I kept very Private for 13 Years together: The Reason for My keeping it ſo private, is Rendered in the Preface to the ſaid Book, Printed in Quarto, 1691.

Three Letters writ to John Osgood, about the ſaid Book.

1. **I** Having been Ill and Weak in Body near upon a Month; it put Me upon a deep Search and Examination, concerning the Cauſe thereof; and finding My Self clear in HIS Sight Who Juſtifies in ſecret, I matter not who Condemns: And now being a little Raiſed up, and Reſtored for a Season from the Grave, I have further conſidered what My Work and Service is in My Generation; and do find a Neceſſity laid upon Me to be Inſtrumental for the Discovering, Unmasking, and Maniſtating Your *Preachers* and *Leaders*, who have long Exercised *Tyranny* and *Cruelty* over the Souls of the Righteous, and who (by their Threats and Flatteries) have Cauſed many Innocent Men and Women to Bend and Bow under Them, contrary to Their own Conſciences; for which They muſt certainly give an Account; and ſo muſt You that are the Upholders of Them.

THE Book herewith ſent, I deſire may be ſhewed to the Perſons to whom it is Directed; (*Viz. G. Fox, G. Whitehead, and the reſt of Your Preachers*) it will concern You to Conſult and Conſider how the *Truth* (which You have ſo long talked of in Words) may be Cleared, and the *Hypocrite* and *Deceiver* made to Bear his own Burden, of which if I may be Affured, my End in ſending it will be fully Answered, and it will be a ſufficient Recompence for all the Care and Pains I have taken therein, and ſhall endeavour to Prevent and Stop its farther

ther Publication. But if in the Pride of Your Hearts, you shall Kick and Spurn against it, Reject and Despise My Counsel Herein given You; then know that Your Iniquities will be upon Your own Heads, when I shall be clear in my Conscience concerning You.

I am a Lover of Truth and Righteousness, But an utter Enemy to Deceit and Wickedness in whomsoever.

I GOT one to Copy out the *Book* fair over, but am not so well as to See it carefully Examined; therefore if You find any Mistake in the Quotations, let Me know it in 2 or 3 Weeks Time, and it shall be Rectified before it go farther. *Octob. 10.*

2. **T**IS now near six Weeks since I sent You the *Quakers Unmask'd*, &c. which I desir'd might be Imparted to *G. F. G.W. &c.* from whom (or some of You) I expected an Answer ere this; but not hearing from any of You concerning it, I take it for granted You are satisfied I have not Wronged You in the Quotations, and therefore it may be Return'd by this Bearer. *Nov. 20.*

BUT instead of Returning the said Book, as I desired, He sent Me part of a Letter writ to Him by George Whitehead which Occasioned Me to write this following Answer.

3. **I** Perceive by a Letter directed to You, there is an Answer to the Book I sent You; but it seems I must not see it before it is Printed, as You have Mine; neither may I see the Fallhood, which in divers particulars as to matter of Fact, (they say) I am Guilty of, that if any such Thing be, it might be Amended: But They Act herein more like Politicians, than either Ministers of CHRIST, or just Men; and deal by Me in *This*, much as You did with *John Whitehouse* against whom Your Meeting drew up a Charge, yet would not give Him a Copy thereof; but when it came to be Your own Cause, that Some of Your Friends were Accused for Miscarriages, then You could say, *It was below the Justice of*

Nations not to give a Copy of the Charge. Thus You can say, and unsay, do and not do, as suits Best (not with Truth, but) with Your own Self-ends and Interests. If Truth and Plain-heartedness were with You, why should not I see Your Answer, [*before Publication*] as well as You see My Book? But Guilt and Deceit makes Shy. Call a Council of Your Wisest Men, to Consult what You had Best to do in this Matter, in which Your Chiefest Preachers are greatly Guilty of abominable Wickedness in the Sight of GOD and just Men: And if a Necessity be upon Me to Publish Mine, (if You will not do the Thing that is Right to prevent it,) to bring out Yours; then say the Wise are taken in their own Craftiness.

I Cannot but wonder at Their saying, that 'tis a *Violation of the Act of Indemnity* what I have done in this Business, when They (as well as my Self) know that all Things of that Nature are thereby Pardoned, as to Men: But their Transgression is of a deeper Dye, than the Breach of Man's Law only; for They have Pretended to be *Ministers* and *Messengers* of the most *High GOD*, and what They writ was by HIS Authority, when really and truly it was but the Imaginations and Inventions of Their own Deceiv'd Hearts; to Manifest which, and to Undeceive the Minds of the Simple, who are Beguiled (as my Self once was) by Their specious and high Pretences; I have taken the Pains to write out Some of Their *Messages*, which do Apparently shew They are but Pretenders only; and have made Use of the Name of the LORD to Cover and Carry on Their own Designs; and when it Suits not with Their Interests, then would They have such *Messages* Hid, and not brought to Light.

ARE These the Embassadors of the most *HIGH*, who for any Worldly Ends, or carnal Considerations would have *HIS* Commands and Requirings Stifled, which They said, They gave forth in *HIS NAME*? Surely Their Hypocrisie and Deceit Appears, and will yet Appear more and more.

BEHOLD, You great *Goliaths*! Your Strength is in an

an Arm of Flesh, but Mine is only the Living GOD, before Whom all Your Deceitful Covers are Manifest, which will stand You in little Stead in the Day of Distress that is coming upon You; for HE will certainly Plead with You for all Your Abominations: You are full of Designs to keep up Your Esteem amongst the People: But the LORD (by Whose POWER I am Raised up against You) will bring You Low, and utter Disgrace will come upon You, because You have not sought HIS Glory so much as Your Own; and if Thou continuest and joynest with Them in their Sins, Thou must not expect to Escape Their Judgments.

IT is certainly so, that I have been Your truest Friend, (tho' Accounted Your Enemy,) and have in all Faithfulness discharged my Conscience towards You: And what I am to do farther in this Matter, it concerns Me diligently to Wait upon HIM Who gives Wisdom to the Simple, to Confound the Wisdom of the Wise; and I am assured that Simplicity and Innocency will Stand, when all the cunning Contrivances of Men shall Fall. I am *Thy Friend in Truth without Flattery.*

LET G. Fox and those that Uphold Him, Remember 'twas Jeroboam the Son of Nebat, that Caused Israel to Sin; and as His Name was Branded to Posterity, even so shall Theirs be.

Jan. 23. 1678. At White-Hart-Court, after One had made a long and dead Declaration, I said,

"IF Death speaks, and the Dead hears, what can be Expected from Such a People, but Unfruitful Works of Darknes, as daily break forth amongst You, and will yet more and more.

June 7. After One had Spoken a long time, I said,
"WHERE is the Spiritual Worship? And where are the Spiritual Worshipers to be found this Day? Such can neither Feed upon, nor be Satisfied with a multitude of dead Words: Happy are They that have an Ear to hear. And after Stephen Crisp had spoken a great

many Truths I said, "He that knows and talks of his
 "MASTERS Will, and is not a Doer of the Same, must
 "Expect to be Beaten with many Stripes.

June 9. "THO' *Israel* be as the Sand upon the Sea-
 "shore, and tho' Professors be as the Stars in the Firma-
 "ment, for Number, Numberless; yet there is but a
 "Remnant, a very little Remnant, that have followed
 "the LORD fully this Day.

"WHERE are the People, where is the Man, and
 "where is the Woman, that are so Chaste, so Resign'd,
 "and so Intirely given up to Serve the LORD, that are
 "willing to part with All for *HIS* Sake?

June. 12 *After One had Declar'd Some deep Mysteries I*
said, "A Good and Faithful Steward will take heed how
 "He Spends or Wastes his MASTER's Goods: Happy
 "are They that have an Ear to hear.

AND notwithstanding Their manifold Abuses, both
 with their Hands and Tongues, yet it did not in the least
 Deter Me from Discharging my Conscience in all Faith-
 fulness towards GOD, and towards Them, which at
 Times Occasioned Me to say,

"TRUTH, and the Testimony to it and for it, made
 "the Righteous in all Ages as Bold as a Lion.

June 10. "HE that hath the Law of GOD written in His
 "Heart, and is Guided thereby, cannot Feed upon Wind,
 "nor be Satisfy'd with a multitude of Words: For it's
 "only the *Word of LIFE* that can Satisfie the Hungry
 "and Immortal Soul: Happy are They that have an Ear
 "to hear.

July. 17. *After James Parks had made a Long and Tedious*
Declaration about the Blind leading the Blind, I was made
to say, "IF ever there was a Season wherein the Blind
 "Led the Blind, and wherein Death spake, and the
 "Dead heard it is certainly so with many of You at
 this Time. As I was speaking, I was not only Inter-
 rupted, as Their usual Manner was, but also by One
 of Their People pull'd down Backwards from off the
 Form whereon I stood.

July

July 27. Before any began to speak I said, "Robert West cautions Us (in his Book given Me this Day) to Beware of Old Prophets, for that a Young Prophet lost his Life for Conforming to the Sayings of an Old Prophet: and farther He saith, *For any to say Things in the Name of the LORD, or that They are Moved by HIM to speak and Do, and are not (as too many have done) Mark, says He, that is the greatest Blasphemy and Forgery under Heaven.* Now if it be true what Robert West hath said, as true it is; Then it concerns All to take heed how They make mention of HIS Name, least they bring Guilt not only upon their own Particulars, but also upon Thousands of Innocent Souls, who have been Bewitched and Beguiled by such Pretenders. OF the many Thousands that came out of the Land of Egypt, it is written that but a Remnant entered the Good Land: And as it was then, so it is now; He that can Receive it, let him.

October the 6th. I went to their Publick Meeting at the Bull, and tho' I had not spoken one Word, Two of Them Thrust Me out of the Meeting. And upon the 20th I went again to the same Place, and then Two others of them Thrust Me out again: I asked by whose Order They did it? One of 'em Answer'd, *It was by the Order of Friends in General.*

ABOUT four Months after, March 2. 1679. I went to their Meetings at *W-H-Court*, and *Dev.House*, and there spake these words: "THE Truth, is Fallen, the Truth which You have so long talked of in words, is Fallen, and that in Your Streets.

Mar. 9. Several Eminent Quakers having Broke in People's Debt, I was made to go to 4 Several Meetings, (*viz. W-H-Court, Devon.House, the Bull, and at Wheelers-street*) and spake thus: "THEY that preach the Gospel should live of the Gospel, and not of Cozening and Cheating.

AND upon the 16th, I was made to go to Six of their Meetings, *viz. To W-H-Court, Dev.House, and the Bull in the Fore-noon; to Ratcliff, Wheelers-street, and the Peel* in

in *St. Johns-street, in the Afternoon; and there spake thus:*

"SMALL Cords, small Cords are Preparing to whip
"the Cozeners and Cheaters, the Hypocrites and Decei-
"vers, out of the Assembly of the Righteous.

O^r. 1. "IN the World, and among the Professors of
"Christianity, are Faiths and Worships many; but none
"are Accepted of this Day, but Those who are Circum-
"cised both in their Hearts and Ears: For whilst Men
"and Womens Ears are Abroad, to hearken to Words
"Without, they are not kept chaste to the Word of
"Truth Within: He that can Receive it, let him.

O^r. 8. "Truth Leadeth Its Followers into Humility and
Lowliness of Mind out of All Pride Conceitedness and
Self-exaltation.

ABOUT this time I caused the following to be Prin-
ted, Intituled, *A Seasonable Paper, Presented to the Consi-
deration of All That Profess Christianity.*

THE bent of My Mind being to promote Piety and
Goodness, Love and Unity amongst Men, (tho'
of different Perswasions) rather than *Notions and Opinions*,
put Me upon Collecting and Publishing this following;
which if duly consider'd by all Sorts of People, might
much Conduce thereto. It is taken out of a Book Inti-
tuled, *An Address to Protestants, &c.* The whole is large,
so have only Collected these Passages, which I Appre-
hend will be Serviceable to many. My desire is the Rea-
der may Receive that Benefit by it as is intended by his
Friend,

BUT before I begin (*says the Author*) I desire to Pre-
mise, That I intend not the Reproach of any Person
or Party: I am weary with seeing so much of it in the
World: for it gains nothing that's worth the keeping,
but hardens to a Desperateness, what is our Duty to en-
deavour to Soften, *Pag. 60.*

CHRISTIANS ought to be distinguish'd by their Like-
ness to *CHRIST*, and not their Notions of *CHRIST*; by
HIS Holy Qualifications, rather than their own Lofty
Professions, and Invented Formalities, *Page 119.*

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HE that keeps the Law of GOD, and Abstains from the Impurity of the World ; that is the good Man, the just Liver ; He is the Apostles true *Jew*, and *Circumcision*, Page 120.

MEN that are angry for GOD, passionate for CHRIST, that call Names for Religion, and Persecute for Faith, may tell Us They are Christians, if They will, but no Body will know Them to be Such by Their Fruits ; to be sure They are no Christians of CHRIST's making, Page 242.

HOLY Living is become no *Test* among Us, unless against the Liver. The Tree was once known by its Fruits ; 'tis not so now ; the better Liver, the more Dangerous, if not a *Conformist*, Page 245.

ALAS ! 'Tis for want of considering that Men don't see, that to disorder the Mind in Controversie, is a greater Mischief, than to carry the Point can be a Benefit ; in that it is not to be Religious to Apprehend rightly, but to do well, Page 244.

THE Tree was not accounted Good or Bad by the Leaves, but the Fruits ; not by the Opinions, but the Holy Living, Page 104.

WE shall know Them by Their Fruits, saith CHRIST, of the *Pharisees* ; so shall Men know Them that Sincerely Believe and confess CHRIST by their *Sanctified Manners* and *Blameless Conversations* ; and *Wo* to Them that make Other Distinctions ! for GOD hath made no Other ; there will be but *Goats* and *Sheep* at the last Day, *Holy* and *Unholy*, *Just* and *Unjust*. Therefore let that be Our Distinction, which ever was and will be GOD's Distinction ; for all other Measures are the Effects of the Passions and Presumptions of Men, Page 99.

A Man may falsely Believe as the true Church Believes ; For if I Believe what She Believes, only because She Believes it, and not because I am Convinced in my own Understanding and Conscience of the Truth of what She Believes, My Faith is false, though Hers be true : I say it is not true to Me, I have no Evidence of it, Page 146.

SO that Believing as the Church Believes, is no more nor less than Rooking Men of their Understandings, *Page 156.*

I Beseech You --- Fly *Romè* at Home : Look to the Enemies of Your own House; have a care of this Presumption, carry it not too High; lay not *Stress* where GOD has laid none, neither use HIS Royal Stamp to Authorize your Apprehensions instead of HIS Institutions, *Page 77.*

BUT if I must abandon my own Sense and Judgment, and yield my Self up to the Faith and Authority of Another — What Security can I have that the Man or Men whom I Trust, may not Err, and Deceive Me? And that Deceit is Irreparable, *Page 187.*

TO be therefore of the Church of which CHRIST is Head, the Redeemed, Regenerated Church of CHRIST, is quite another Thing than to be of any visible Society whatever; for in All such Communions there are but too many that have no true Title to Christianity, *Page 177.*

CHRIST teacheth Us the Duty of Prayer, *Where* and *What*; not in the *Corners of the Streets*, nor in the *Synagogues*, to be seen of Men, but in the *Closet*, in the *Secret of the Heart*, betwixt GOD and the Soul, *Page 103.*

Spoken April 18. "ALL Men and Women that profess Themselves to be the People of the LORD, or the Spouse of CHRIST, They ought to know the SPIRIT's Guidance, *Where* and *When* to Worship; for all Services and Sacrifices that are not Performed and Offered up in the Leading and Guidance of the SPIRIT, avail little this Day.

"THERE was a Time that a People who Professed Themselves to be the People of the LORD, drew nigh to HIM with Their Lips, when as Their Hearts were Removed far from HIM: And as it was then, so it is now; He that can Receive it, let him.

Here follows some Letters I writ to the Quakers Ministers.

Friend George Wats,

Octob. 2. 1679.

UPON consideration of Thy blind Zeal the last first Day was a Week, it came into my Mind to send Thee this Inclosed, * (which Sayings, tho' true, yet is diametrically Opposite, & quite Contrary to that Spirit by which Thou art Acted) but I deferred sending it, till I Apprehended Thou mightst be more cool and calm in thy Spirit; which as yet Is not Right before the All-seeing EYE, whose Ways are not as Yours, neither is HE Confin'd to Your Modes, Fashions, and Customs, which never can make the Observers thereof, nor the Corners thereunto Perfect; neither do They, nor can They make You (even the strictest Observers of Them) either nigher the Kingdom of Heaven, or the Friends of GOD. This is Truth's Testimony. If Thou hast an Ear to hear, Thou mayest hear; but whilst Your Eyes and Ears are Abroad, You can Neither Hear nor See the Leadings of the most HIGH, nor the Worship HE Accepts of this Day.

THE Beam, the Beam, is yet remaining in many of Your Eyes that take upon You to be Teachers of Others; wherefore first let the Beam be cast out that is in Your own Eyes, before You Judge, or take upon You to cast out the Mote that may be in Your Brothers: Then may You witness Peace with Your MAKER, and Love and Good will to HIS Children, who in faithfulness are given up to follow HIM through Good and Evil Report. I intended, when I began, not to be so large, for I know You are full Fed with Words; but to the *Word of LIFE*, many of You that talk of It, are as great Strangers as Those that never heard of It, or so much as mention'd in Their Assemblies: This perhaps You'll think is a hard Saying, but it is true, and You must bear it.

Tho. Green,

Jan. 28 1680.

MY Love hath been to Thee above many of Thy Brethren, because Thou wert not of that Rigid Spirit

Spirit as most of Them were; but yet I saw something standing in Thee, which was not Right before the All-seeing EYE; which Thy Interrupting of Me this Day (whilst I was speaking) was one Manifestation thereof: For whilst You Sit in *Moses* Seat, and Usurp the Keys of the Kingdom only to Your Fraternity, You so far limit the Holy ONE; and whilst You Confine *HIM* and *HIS* Servants within the Bounds of Your Prescribed *Rules, Methods* and *Customs*, (which can never make the Comers thereto Perfect, as pertaining to the Conscience) You can never know *HIS* Leadings, whom You profess to Serve, but will and must Oppose *HIS* Appearance, if in the least it thwart or Appear in a different Manner from Your Prescribed and Received *Traditions*: Let the *Jews* of Old be Your Warning! who tho' Zealous for the Letters and Writings of the Holy Men, yet were Opposers of the LIFE and SPIRIT that gave them forth; because the Manifestation or Appearance that was in that Day, was contrary to Their Traditions and Expectations: So take heed of setting up Your *Shadows* instead of *Substance*, or of Setting up Your *Form* to Oppose *HIS POWER*, Who Leads into or out of such Things, as *HE* pleaseth; and Who Assuredly hath, and will Raise up Faithful Witnesses now, (as well as *HE* did *Hezekiah* of Old, 2 *Kings* 8.4.) who must Testifie against all Idolatry, (even in its most Refined Appearance) and must be helpful to the pulling down, and dashing to pieces all *Images*; and tho' some of Them might be set up by *HIS* Appointment (as the Brazen Serpent was) yet by reason of the Iniquity and Idolatry of the People, They must be trampled under foot of the Upright, and ground to Powder, and Testified against by the Righteous, whose Hearts and Souls will truly and greatly Rejoyce thereat, when the Hypocrite, the Double-minded, and all that love the Esteem and Praise of Men, will be Troubled. These are true Sayings, if Thou hast an Ear to hear, Thou mayst hear. I know You are Full, and think You are Rich; but it were better for You that You were Poor, Low, and Hungry; then were there some hopes You would have an

Ear to hear what the SPIRIT saith; which saith expressly (in this our Day) That the Children of the LORD shall be taught of HIM, who shall not need Yours, nor no Mans Teaching, in that Worship which is Spiritual, and which is only Accepted of the FATHER, in this Day and Hour; To which Worship, many of You that talk of it, are as great Strangers, and as far from the Life and Power thereof, as the very Heathen or Publicans You so much Condemn. Reject not this Testimony, for it is Truth, and must stand. Happy might it be for Thee, if Thou couldst Receive it; However, it is in love that I am made thus to write, and to subscribe My Self a Friend to Thee, and all Men, without respect to Persons, Parties, or Sects.

Mr. Loddington,

May 15. 1680.

Several of the Inclosed (A bright shining Light, &c.) being sent Me, I was willing to send You one of Them, They Treating somewhat of those Matters mention'd in Yours of the 3d Instant; whereby You may partly perceive the Dispensation of GOD in our Day (of which many are ignorant) and who they are that do Embrace, and are in Unity with It; and who they are that are the Resisters, Opposers, and Gainstayers of It; so that I need not say much more of It at present, but mind You of that of the Prophet, *Who hath Directed the SPIRIT of the LORD, or being HIS Counsellor hath Taught HIM?* Which Saying might serve as a Caution to All that in their Wifdoms would meddle with, or seek to Comprehend the Way of the HIGHEST. It is not for Man to Circumscribe or Limit the Holy ONE, but to be in continual Subjection to HIS Leadings; Who may Lead into, or out of Gestures, Postures, &c. as HE pleaseth; and who may say unto HIM, What dost THOU? So that I am not to heed any such Thing farther than I find and feel HIS Presence with Me in Them, for therein alone stands My true Peace and Satisfaction, and not in any visible Thing whatsoever. This is Truth's Testimony, if You can Receive

ceive it, You may; but withal I may tell You, That the *Unregenerate* and *Unsanctified* know little of the *SPIRIT'S* Guidance, notwithstanding Their great Talk of the Fame thereof: It is only the Lowly, the Meek, the Poor in Spirit, that are the Inheritors and Possessors of that Blessing, and PEARL of greatest Price; Happy are They that have found, or that yet shall find IT: Yea, IT is of that Price and true Value, that the Wise Merchant-Man hath parted with All for IT's sake, and counted nothing of this World to be compared to IT, or valuable in Comparifon of IT. But who will, who can believe this Report? The Eye that's Abroad cannot See IT; the Lofty and Exalted Mind cannot Receive IT; the Uncircumcised in Heart and Ears can neither Receive nor Comprehend IT; for as the Work of IT is Invisibile, so the Way of IT is (this Day) hid from all Flesh.

I HAD thoughts I might have had Liberty to have Answer'd more particularly to what You have writ, but find it not safe to meddle much in such Matters, and therefore may not, at present; My desire being, that My Life, Harmless and Blameless Conversation, may Preach and Speak for Me, rather than My Words: For who is there (in this Age) that have not got a multitude of fine Words, Justifying and Magnifying Themselves, and Condemning All Others? Which often put Me in Mind of that Saying of Solomon, *Most Men will Proclaim their own Glory, but a Faithful Man who can find?* And also that of Mr. Penn's, (speaking of CHRIST's telling Us at the last Day) *It shall not be well Talk'd, or well Said, but well Done, good and faithful Servant.* Now, that You and I may be of that Number that can Approve our Selves in the very secret of our Hearts before the All-seeing EYE, is more to be desired than all outward Fellowships, or any visible Gathering whatsoever; for I am of his Mind that said, *A Thousand Reproaches I take up as a Crown on my Head, and go on in the Name of the LORD, with love to Truth and Peace; and tho' I am not so much in the Observation of some outward Forms of Religion as formerly I have been, and as some Apprehend it*

their Duty to be, yet I desire to be more in the Truth and Power of Godliness, and in Works of Righteousness, Judgment, and Mercy among Men: And if this be Apostacy (or down-right Compliance, as You call it) I shall be Content to be Accounted so, and to be yet more vile than thus. But this Cross is too great for the Man of Form to take up; This Path is too narrow for the Double-minded (or for Those that seek the Praise of men) to Walk in: Yet some there are that have Chosen IT before all the Riches, Glory and Esteem of this World; of which Number I desire always to be found, who am Your real Friend,

George Fox,

May 27. 1680.

I HAD thought that after the Book Intituled, *The Quakers Unmaskt*, &c. was sent You, Thou wouldst not dared to have Appeard as a Messenger or Minister of CHRIST, as Yesterday by Thy words Thou seemedst to be; which tho I was not made Publickly to Oppose Thee, and to discover Thy Hypocrisy, Falseness, and Temporisng, of which Thou art deeply Guilty, (as is Apparent in the said Book) yet Thou art to know that Thine Iniquity is not at all Hid, nor Thy Sin the less, nor at all Cover'd from the All-seeing EYE; and tho Thou hast many *Proselytes*, and many *Hypocrites* to Support and Uphold Thee, yet know, that for all this Thou must come to Judgment, and Receive Thy Reward for all thy Works of Wickedness, and Deeds of Darknes; [and for Thy Babylonish Worship, which Thou in Thine own Inventions and Imaginations hast Set Up as the Spiritual Worship of the most HIGH] Thou must certainly give an Account, not only for Thine own Soul, but also for the Souls of many Simple and Innocent Hearts, who have been Deceived, Betrayed, and Beguiled by Thee. This, this Thou art deeply to weigh and consider, before Thou goest on, or proceedest, Deluding and Deceiving the People with Thy guilded, Fine and Fraudulent Words of *Infallibility*, and of Thy own perfect State, of which Thou hast often Boasted, yet hast been as far from the Life and Power thereof, as many whom Thou hast condemn'd for *Heathens*

thens and Infidels. This is a certain and true *Testimony*, which I am made to Declare to *Thee* at this Time, Happy mightest Thou be if Thou couldst Receive it ; but whilst Thou art so Highly Exalted in *Thy* Self, Thou canst not, but with the Uncircumcised, must stumble and fall at the *Way* and *Work* of the LORD, Which this Day is hid from *Thee*, and all proud Flesh.

CALL an Assembly of your *Ministers* together, for They are All gone out of the Way that Leads to Purity and Holiness ; *They Run when they are not Sent*, and therefore profit not the People at all. But *Wickedness, Whoredoms, Adulteries, Pride, Envy, and Covetousness, Cheating and Cozening*, breaks forth daily amongst *You* ; so that none turns from the Evil of Their Ways, but are rather strengthened therein by *You* that are their Teachers : For which and other Your Abominations, the LORD's Controversy is both against *Thee* and Them ; and must certainly so continue, till You come to Repentance, and till You cease Declaring in HIS Name in Your *Preachments*, when as you speak but the *Divinations* and *Imaginations* of Your own Deceived Hearts for HIS Word. Away with your pretended *Ministry* : Away with Your *High Places* and *Chiefest Seats* in the Assemblies : Away with Your *long Prayers*, and *long Preachings*, for they are an Abomination ; Away with Your Pride and Arrogance, in Sitting as Judges and Lords over your Brethrens Consciences in Matters of Worship : Away with your Pretences to *Infallibility, Purity, and Perfection*, whilst Your Lives & Practices Declare (with an open face) You are Guilty of the contrary. Away with your set Form of Words, of *Thee* and *Thou*, calling it the *Pure Language* ; Away with this great Abomination. Ye *blind Guides*, Is any Language Pure but what the PURE uses ? O Ye Blind and Ignorant, how can You escape the Condemnation of the *JUST and Righteous ONE* ? who have set up *Shadows* instead of *Substance*, and *Form* instead of *Power*, who strain at Gnats, and swallow Camels ; even as Your Forefathers did, so do Ye. What can be said or done for *You*, that *You* might be Preserved from that fatal *door* which

which is to be Pronounc'd upon All the Workers of Iniquity, viz. *Go Ye Cursed, &c?* For My part I have not been wanting in Declaring what the LORD Required of Me concerning You; and how You have Spurn'd, Scorn'd, Slighted and Abused Me for it, You are not Ignorant: But My so speaking being not for any Self or Sinister Ends, but in all Faithfulness Discharging My Conscience towards You, and for the Rectifying of the Evils and Miscarriages that were and are amongst You, I have had my Reward, and that Peace and Tranquility of Mind hath been, and yet remaineth with Me, which no Man nor Men can give or take from Me- Now if this be true, as most true it is, then what will become of *Thee* and thy fellow *Preachers*, who have Set Your Selves in Battel, Warring and Fighting against this despised Worm? Have You not Read, that *the Worm Jacob must Thrash the Mountains?* Read *Isa. 41. 10, &c.* and as certainly as it is Written, so as certainly shall it come to pass. If thou canst Receive it, thou mayst; However it concerns *Thee*, and You All, to Consider, whether You are not Those very Men that have Trampled upon *this Worm*; and whether You have not Despised and Rejected IT's Instructions? If so, then You are to consider whether You are not Those Mountains that are to be Thrashed and Levelled by IT, yea or nay? And if You be those Mountains, as without doubt You are, then what is written, must be fulfilled upon You. Wherefore hearken, *Te tall Cedars, Te sturdy Oaks, Te lofty Ones, Te proud Flesh, Te self-Exalted Ones, Te Daubers, Te Temporisers, Te who say, but do not, You seeming Giants and great Goliaths*; What will You do? Whither will you go for Help, seeing the LORD [*even the GOD of Worm Jacob*] is departed from You? A day of Trouble, Anguish, and Disappointment, is come and coming upon You, which You can neither Escape nor Prevent. You must Reap the Fruit of Your own Doings, for as You have Sowed the Wind, You must expect to Reap the Whirlwind, wherein is nothing but Confusion, Darkness, Blackness, and Tempest: And this is the Portion of all the

Build

Builders of Babel, or *Babylonish* Builders; and tho' You may think that You have Built the Higheft, and Raifed the faireft Structure of Any, yet know, and that for a Truth, that not one Stone thereof fhall be left upon another; and all Your *Buildings*, Your *Inventions*, *Imaginations*, and *Conceivings* about Your *Forms*; Your Proud felf-conceited *Modes*; Your *Impositions*; Your *Prescriptions*, *Laws*, and *comely Orders* (as You in Your fallen Wisdom call Them) muft All be thrown down, laid waste, and become as a *By-word*, or *Proverb of Reproach* to the very Heathen; and not only to Them, but alfo to Thofe whom Ye have Defam'd and Stigmatiz'd with the blackeft of Names; and for no other Caufe, but only for their faithfulness in difcharging a good Confcience towards Their GOD, towards You, and towards all Men. Thefe are faithful and true Sayings, if *Thou* canft Receive them, *Thou* mayft; However, whether *Thou* and *You* Receive Them or no, My Reward is with Me, in that I have thus far cleared my Confcience both concerning *Thee* and *You* All.

POSTSCRIPT.

AND tho I have not as yet Printed and Published the Book abovemention'd, Intituled, *The Quakers Unmaskt*, &c. (which if it were, would fufficiently manifelt *Thee* and Thy *Minifters* to be the groffeft, the greateft Hypocrites, Temporizers, and Deluders of the People, that has Appeared in this our Age) yet You are to know there may come a Season * when fuch horrible Deceit and Hypocrify muft come to light, and wherein the Innocent amongft You may not Suffer with You that are Guilty.

* Which came to pafs in the Year 1691, Liberty of Confcience being Eftablifhed by Law.

O *George*! confider how Treacherous Thou wert in Betraying thy Truft of that Rich (tho now Poor) Orphan *Abiah Trott*; for I do affure *Thee*, thy Friend *Richard Cannon* told Me, Thou wert a grand Inftrument therein: Who, to give Him his due, faid, *He would have been Hang'd at his own Door, before he would have been fo Guilty and fo Treache-*

rous in his Trust, as some of You that were Intrusted had been. Yea such Treachery and Baseness was Acted amongst You in that Affair, that the very Heathen, whom You so much Condemn, would Detest and Abhor, as doth

J. P.

THEY that Read this Paper without a Weighty Mind, or in Prejudice, may judge the Author guilty of Envy and Enmity; but He that knows what it is to deny Himself, to take up the Cross to His own Will, and to be Subjected (as Peter once was, *John* 21. 18.) to the Leading and Guidance of Another, will not so Judge; However, touching Mine own Innocency and Integrity therein, I shall only add these words, (formerly written, *Jos.* 22. 22.) viz. *The LORD GOD of Gods, the LORD GOD of Gods, HE knoweth, and Israel he shall know, if it be in Rebellion or in Transgression against the LORD, then let Me not be Saved this Day.* Nay, if the publishing thereof be not According to HIS Will (who Rewards every one according to their Works) then let not my gray Hairs go down to the Grave in Peace.

What You hear in the Ear, that Preach Ye on the House tops; and fear not Them which Kill the Body, but are not able to Kill the Soul; but rather fear HIM which is able to Destroy both Soul and Body, Mat. 10. 27, 28.

Thomas Taylor,

June 14. 1680.

I SEEING thy Name in Print amongst the Sixty Six Judges of G. Fox's Party against *John Story* and *John Wilkinson*, &c. it came into my Mind to send Thee this Inclosed, (The 4 foregoing Letters to G. Fox, &c.) by which Thou mayst see what Spirit inhabits Your Tents, I mean your Teachers; and tho' You have got a Form and Road of Words to spend and waste much precious Time in the Meetings, (filling the Heads of Your Hearers with Brain-Knowledge) yet know as little of the *Word of LIFE*, (which as a Hammer should batter the Hypocrite, the Double-minded, and evil-Doer, to pieces) as the Pharisees of Old did: But by Your long and tedious

dious Discourses lull People asleep in their Iniquities, so that none of Them turn from the Evil of Their Ways: for when They once come amongst You, and can but say *Thee* and *Thou*, and keep on Their *Hats* before their Superiours; then Pride, Envy, Covetousness, Conceitedness, and such-like, gets up in Them, and so become two-fold more the Children of Wickedness than before, and are Bolster'd up therein by You that are Their *Teachers*: For if They but Conform to Your *Modes* and *Orders*, (how Corrupt and Rotten soever They are in Their Dealing betwixt Man and Man, and in neglecting the Weighty Matters of Judgment, Justice, and Mercy, &c.) You then call Them the *People of the LORD*. Thus like the false Prophets of Old, *You sew Pillows under their Armholes*, and cry, *Peace, Peace, unto Those the LORD hath not spoken Peace*; and this is one great Crime, and fore Evil, which You that are the *Teachers* of this People are deeply Guilty of; for which, and other Your Abominations, My Self, with some Others, are made as Rods to Whip and Scourge You, till You Repent, and turn from the Evil of Your Doings; and till You cease making mention of the Name of the most HIGH in Your long Sermons, when as You speak but the Divinations of Your own Deceived Hearts for HIS Word. Remember Thou art Warned by thy Friend,

AT one of Your General Meetings I was much Abused both by thy Self and another of Your Preachers, viz. *Sam. Newton*; now what is become of Him, its probable Thou knowest better than I: (Tho Since I heard of His Cheating Several and Fled beyond Sea) But sure I am, He was no other than an Hypocrite and Deceiver, whilst one of Your *Ministry*; and more Such are still amongst You, whose Works of Wickedness and Deeds of Darkness must, as well as His, come to Light, and who must Receive the Same Reward that the Hypocrites and Deceivers, the false Prophets and Ministers of Antichrist did, in Days past.

WHEREFORE cease, You *Babylonish Builders*, for Your Building must Fall: Gad not Abroad from Your Habi-

Habitations (You that have any) to gather Profelites, but stay at Home till You be Endewed with Power from on HIGH, for That is wanting amongst You notwithstanding many of You have the confidence to Boast thereof: But Wisdom is Justified of Her own Children, who can neither be Deceived with Your Gilded Words, nor Specious Pretences. Happy mightest Thou be, if Thou hadst an Ear to hear; but whether Thou hearest or no, I am clear in my Conscience concerning Thee.

Thomas Taylor,

June 17. 1680.

THIS Day I Received Thy Letter, being somewhat in Answer to That I sent Thee; and finding Thee a little more Bold and Confident than many of Thy Brethren, I cannot but in Justice give Thee a Check and Reproof for thy Arrogance and Wickedness, in Coupling Me with One of Your Own *Cheating* Ministers, (especially when as Thou knowest no Evil by Me.) This, I believe, Thou wouldst not have had the Face and Confidence to have done, hadst Thou not been lifted up in the Pride of Thine Heart, and in taking upon Thee to be a Preacher and Teacher of Others, and in Usurping the *Chiefest Seat* in the Assembly, as the Pharisees, Your Fore-fathers, of Old did; I say if it were not for the Pride, and Self-conceitedness that Thy Self, and Some of Thy Fellow-Preachers are got into, You would be Asham'd to Abuse and Scandalize with Your Unbridled Tongues, as frequently You have done, Such whose Lives and Conversations are Blameless amongst Men; and yet because You can but get Perking up (as *George Fox* terms it) in to the *Uppermost Seats* in the Assembly, then Your Virulent Tongues are at liberty, being set on fire of Hell, to Abuse any You see meet; making no Conscience what Lies You Tell, so You can but sufficiently Defame and Infamize Others, and Magnifie and Exalt Your own Selves: This *Luciferian* Pride, Imperiousness, and Self-conceitedness of Yours, must be Detected, and brought Down: And tho' You have long gone on in this Dialect, so that none might Interrupt or Controul You

You for it, yet You are to know, that such Doings the Righteous GOD, and all Good Men, Abhors: And if it be true what Mr. Penn hath said, as most true it is, that, *To call Names for Religion, is to be no Christians of CHRIST's making*; then to be sure Your *Ministers* are as greatly Guilty herein, as most that ever pretended to Christianity. But lest Thou shouldst not have seen those Weighty and True Sayings of His (I took out of His *Address to Protestants*, &c.) I have herewith sent Thee Them, that if possible Thou and You might come to know what true Christianity is; which consisteth not in Notions and Opinions, but (as *W. P.* faith) in *Sanctified Manners* and *Blameless Conversations*, which being much wanting among You that are the *Teachers* of this People, it were much better for You to keep at Your own Homes, and to be in Silence Instead of Your long and tedious Preachments, till You had first Learned this Lesson, which would certainly be more Advantagious to Your Hearers, and better for Your Selves, than all Your long Sermons can be: Reject not my Counsel, but take My Advice; Cease to do Evil and, Learn to do Well; so Iniquity shall not be Thine and Your Ruine.

George Whitehead,

July 18 1680.

U Nderstanding Thou hast lately been out of Town, I know not whether Thou hast seen any of the Inclosed, (*A Bright Shining Light*, &c. Some Letters to *G. F. &c.*) which, with some Others, were given to Your Friends at Their General Meeting, this last Time call'd *Whitfontide*, and lest Thou shouldst plead Ignorance for Thine and Your Self-conceited, Self-righteous Ways and Worships, I was willing to send Thee one of Each, by which Seeing Thou mayst See, and Hearing thou mayst Hear, what Spirit Inhabits Your Tents, You that are the *Teachers* of this People; many of Whom once had a true Hungering and Thirsting after the Way of Righteousness, and durst not for the Treasures of this World, have dar'd to have Sinned against their Consciences: But alas! such have been Your Long, Dead, and
Te-

Tedious Discourses, and also Your Vain Repetitions of the *Holy Mens* Words, that You have even Lull'd 'em asleep in Security; In somuch that most of 'em have gone many Degrees Backward from the Way of Holiness, Purity, and Self-Denial, than when first they became Hearers of You; and have lost that Sincerity, Simplicity, and Innocency, which once stirred in 'em; and are become more Obdurate, and Stiff-necked, than ever; for which *You* that are Their *Leaders* must be Accountable: And tho' Judgment is not speedily Executed, yet You are to know that the Hypocrite, the False Prophet, and the Deceiver of the People, must not go Unpunish'd. Wherefore take Warning and Repent, lest thou Perish with Those who Say, but Do Not.

Ambrose Rigg,

Novemb. 23. 1680.

TIS much that You that take upon Your Self to be a Teacher of Others, and an Instructor of Youth, should be so Unfavoury in Your Words as proceeded from Thee this Day (in thy Sermon) calling a Sober Person an *Unclean Spirit*, and a *Nasty Spirit*: I confess when I heard the latter Words, it put Me in thoughts that it was probable thou hadst Learned such Language of Thy Elder Brother *G. Fox*, who in Days past, in his Paper to the Council of Officers then in Power, (when *Oliver* and *Richard* were gone off the Stage) tells Them *what a Sincerity was once in the Nation, and what a Dirty Nasty thing it would have been to have Talked of a House of Lords, &c.* I say the remembrance of these Words of Your Chief Leader *G. F.* made Me think 'twas possible Thou mightst Learn them of Him: for satisfied I am, few Schoolmasters whom You call Heathens, would Teach Their Scholars such *Dirty Nasty* Words. Wherefore first Learn a Bridle to Thy own Tongue, before Thou take upon Thy Self to be a Teacher of Others, [especially in Religious Matters] for till Thou hast first Learned that Lesson, all Thy Religion, Preaching and Praying, is in vain. Take Warning, and Repent, lest thou Perish with the Uncircumcised.

Spoken

Spoken at several Meetings.

July 28. "BABYLONISH Worship consists mostly
 "in Shew, Ceremony, and Out-side; but the True
 "Worship that is Accepted this Day, is more Sub-
 "stantial, Inward, and Spiritual: He that can Receive
 "it, let him.

August 4. "NONE knows the Dispensation of the
 "LORD this Day, but Those that are Doers of HIS
 "Will. It is written of Some, That if They had
 "known HIM, or the Dispensation of the most HIGH
 "in that Day, they would not have Crucified the
 "LORD of Life: So it may as truly be said of Some
 "now, That if They knew HIM, or HIS Appearance
 "this Day, They would not Resist and Oppose IT,
 "as They do: This is a true Testimony; He that
 "can Receive it, let him.

August 6. "THE Leaders of the People caused
 "Them to Err, and to go Astray, in Days past: And
 "as it was Then, so it is now: He that can Receive
 "it, let him.

THE *Quakers* having Upbraided Me for putting off
 My Hat in Salutation, and saying *You*, and not *Thou*,
 to a single Person; Asserting that the Truth was not
 Changeable, and therefore could not Admit of such
 Changes, I said,

August 8. "IT is written of *John*, That He came
 "neither Eating nor Drinking; and of the SON of
 "Man, That HE came both Eating and Drinking:
 "And though these Appearances were contrary to
 "each Other, yet were They both Accepted; and
 "though They Appeared Changeable, yet were Ac-
 "cepted of HIM Who is Unchangeable.

"AND tho' the Brazen Serpent was set up by Di-
 "vine Appointment, yet by reason of the Iniquity
 "and Idolatry of the People, it was thrown down,
 "and dashed to pieces like a Potters Vessel: And
 "though these Appearances were Contrary to each
 "Other, yet were They Both Accepted; and though
 "They

"They Appeared Changeable, yet were Accepted of
"HIM Who is Unchangeable.

"AND tho' *Mordecai* was not to Bow, nor Respect
"the Person of *Haman*, yet *Hester* was to put on Her
"Royal Apparel, and to Feast Him; and to Honour
"and Respect Him that was Her Earthly Lord and
"King: And tho' these Appearances were Contrary,
"yet were both Accepted of; and tho' they Seemed
"Changeable, yet were Accepted of HIM who is
"Unchangeable: He that hath an Ear to hear, let
"him hear.

August 15. "A Virtuous, Good, and Holy Life, is
"more to be Desired, and is more Accepted of, this
"Day, than all the Hearing, or all the Talking of
"the Truth in Words, is or can be: He that can Re-
"ceive it, let him.

August 18. "IT is Written of the *Scribes* and *Pha-*
"*risees*, that They owned the Resurrection; and it
"is also Written that the *Sadduces* deny'd it; and tho'
"the One confess'd the Truth, and the Other deny'd
"it, yet were They both Enemies to the Life and
"Power of Godliness: And as it was then, so it is
"now; He that can Receive it, let him.

Sept. 6. "THERE was a Time when People were
"Required to Sacrifice, and there was a Time when
"It was not Desired: There was a Time when Peo-
"ple were Commanded to Circumcise, and there was
"a Time when the Servant of the LORD testify'd
"against it. There was a Time when CHRIST had
"many Followers, and there was a Time when he
"had but very few: He that hath an Ear to hear, let
"him hear.

This I Writ to a Friend who was Afflicted by Sicknes. Oct. 23

I Cannot think that Your present Illness is to Death,
"tho' 'tis possible You are to be Try'd to the Ut-
"most, as well as We have been: You have been an
"Eye-witness of that Good Hand that hath Restored
"Us, when to the Visible and Outward, there hath
"been

been but little Hope. HIS Hand is not Shortned, but is the Same to All the Single, Sincere, and Upright-hearted, whose Trust and Confidence alone the LORD GOD is, and who cannot Trust in any Visible or Mortal Thing, for Their Deliverance; but knowing it to be *HIS Good Hand* to Afflict, are not Willing, or at all Solicitous, to have the Affliction Removed, before the End be Answered for which It is Sent: So that all that HIS Children, or that all that are Sincere-hearted towards HIM, have to do, is, to Desire nothing more than that HIS *Work* may not be Hinder'd, or in the least Stopt, but that It may be thoroughly and effectually wrought, and perfected in Them, before the Affliction be taken off from Them: Here, and here alone, is true Safety, and that Peace and Tranquility of Mind Possessed and Enjoyed, which the Fearful and Unbelieving, and Those that Seek to other Means, and not to HIM, for Help, know nothing of, but are wholly Strangers thereto.

WHAT shall I, what can I say more to You, My Dear and Faithful Friend? (Who in time of our Sickness was so serviceable both to Us and Ours) but that with a Chast and Child-like Heart and Mind, You be Resign'd to the Will and Wisdom of Our Great LORD and MASTER; and with that Faithful Servant say, *Though HE should Kill Me, yet will I put My Trust in HIM.* Blessed and Happy are the People that are in such a Case; yea, Blessed are They whose GOD the LORD, even the Great GOD is.

Spoken at several Meetings.

Dec. 29. "IF the Word of the LORD be as a Hammer, and as a Fire, as hath been truly Declared, then, though many Words have been or may be uttered, without the Word of the LORD They cannot Profit, nor Benefit the People at all.

Jan. 5. After Charles Marshal had made a loud, flourishing, and long Discourse, I said, "TIS not in the rushing Winds, nor in a multitude of Words, that

"HIS Voice (whom you profess to Serve) is to be
 "heard this Day : But it is in the Retiredness, Still-
 "ness, and Silence of all Flesh : He that hath an Ear
 "to hear, let him hear. *Jan. 30. After One had done*
speaking I said, "IF Death be in the Pot, and speaks
 "through the Earthen Vessel, their Life, and the True
 "SHEPHERD's Voice is not known : Happy are
 "They that can Receive it. *The same Day at Devon.*
House, I said, "THROUGH great Sufferings, and
 "through great Tribulations, the *Man-Child* must be
 "brought forth. After I had spoken these last Words,
 I went Home, being very Weak and Ill, and took
 My Bed. And the next Day but one, Caused My
 Wife to write this Letter, *viz.*

Dear Brother,

Febr. 1. 1681.

MY Husband is taken Ill again, and bids Me let
 You know, That if His Days be few, of which
 He hath no Certainty, and that if He be call'd from
 this Mortality to Night before to Morrow, that He
 Lays down His Head in as much Rest and Peace, and
 in as much Tranquility and Contentedness of Mind,
 as ever any Holy Man of Old did ; for which He
 cannot but Praise and Magnifie His Great LORD and
 MASTER, who hath Delivered His Soul from Hell,
 and Preserved Him from Falling before a great and
 mighty People, with Whom, for these several Years,
 He hath been Engaged to Contend on the LORD's
 Behalf, that HE, and HE alone, and not any Other,
 might be Their LORD and LAWGIVER.

AND in a few Days after, I Order'd this following
 to be Printed, Intituled,

*The Quakers Challenge Answered, by a Stripling
 of the LAMB's Army.*

WHEREAS One of Their Champions and Great
Goliath's, did in a Vaunting, High, and vain
 Luciferian Boast, Nominate and Appoint Two several
 Veapons, (as He called Them) whereby He would
 try Their God to be the Only True and Living
 GOD,

GOD, and all other Sects, or Sorts of People, to Serve only the God of this World, or their Lusts and Bellies, instead of the only True GOD.

NOW the Weapons He Named, are These, *viz.* To Fast from all manner of Food, and to Abstain from all manner of Sleep. For Answer unto Which, I am made to Declare, (and that in the Fear and Dread of the Eternal, Everliving, Everlasting LORD GOD of Hosts, Creator of Me and all Mankind) that I am the Person Whom the LORD, even My GOD, hath Chosen and Called Out, to bear Witness for HIS Great and Glorious NAME (which this Proud and vain Boaster, with *George Fox*, and other of Their Adherents, have so greatly Dishonored and Blasphemed) and to Receive and Accept the said Challenge: And am Ready, when ever *Solomon Eccles*, (the Author of the said Challenge) or any Other of His Brethren for Him, will Appoint a Time and Place fit and convenient for the same.

They Returned no Answer to this, neither did *S. Eccles* send to Me about it He Died in 'London December following.

Given under my Hand, and Published on the Behalf of the GOD of *Abraham, Isaac, and Jacob*; yea, in the Name, Wisdom, Power, and Authority of the GOD of *Daniel, Shadrach, Mesheck, and Abednego*, and of the Patriarchs, Prophets and Apostles, and of All the Holy Men and Women at this Day, am I made to have this Printed and Divulged this Month called *February*, 1680, 81. in the Year of *Sion's Deliverance*, and the Saints Jubilee of Rest, from All and all manner of Yokes and Bondages whatsoever. *This is a Faithful and True Saying, He that can Receive it, let him.*

THE fore-going Answer I sent to *G. Fox, G. Whitehead*, and many others, with divers Letters; some of which here follow.

Friend J. L.

Feb. 6. 1681.

I Have been very little Abroad of late, and going upon a Service for My LORD and MASTER this day Week, to Two of the *Quakers* Meetings, I came home so Ill, that I took my Bed that Night, and have continued mostly so ever since ; in which Time, My Mind hath been more than ordinarily Exercised upon *Spiritual* and *Divine Matters*: Amongst the Rest, I have had a deep Consideration touching that Book You brought to Me, in order to Publication ; concerning Which, I durst not then (as I told You) give any positive Judgment touching those Matters therein mention'd (notwithstanding My Doubts and Jealousies that They were not given forth by that *Divine* and *Good SPIRIT* Pretended to) because I know it is not safe for any Mortal to give positive Judgment in such Cases, without Certainty, and Unerring Authority Commissionated thereto ; for it is certainly so, that all true Judgment is Committed to that *BIRTH* that never Sinned, but Always did the Will of IT's *Heavenly FATHER* ; and that *BIRTH* being Raised up in Me at this Time, I am to Declare this unto You ; That that Book, nor any Lease therein Contain'd, is to be Printed or Published by ITS Appointment or Approbation. And thus having discharged My Conscience, in all Faithfulness towards You, concerning this Matter, I take my leave, remaining a true lover of You and All Mankind.

Dear and Loving Friend F. J.

Feb. 9. 1681.

SINCE My last to You, I have been so Weak in Body that I have stirr'd little Abroad these Four Weeks ; in which Time I have often thought of You, with some Others, who I could not but Believe, were Seeking after the *Chiefest* and *Highest Good* ; and yet, both They, and You, were striving but too much in Your own Wills and Wisdems for the Obtaining of IT: The consideration thereof, hath occasion'd, not a little

de Trouble, and Tryal to Me in this Time of My Weakness and Exercise, both of Body and Mind. And how They, and You, may be Deliver'd out of this Snare and Intanglement: I desire the Wisdom, and Assistance of the most High GOD to Enable Me to be made Helpful and Serviceable to You, or Them, therein. Now what I have Heard, Tasted, and Handled of the *Word of LIFE*, I am willing to Impart somewhat thereof to You at this Time, *viz. The Lilly Toils not*, and yet *Solomon* with all His Glory did not Excel It: When You can Read, You will Understand this to be a Faithful and True Saying; but till this be Known, Witness'd, and Experienc'd, Man can never know the Verity and Truth thereof, to His own Comfort, true Peace, and Satisfaction.

WHEREFORE My Advice and Counsel to You, touching this Matter, is, That You Meddle not with, nor Contend with any, touching those Things that are of a Supernatural, Heavenly and Divine Nature, until You come to know (as *Peter* of Old did) another, and better Will and Wisdom to Teach and Instruct You, than hitherto You have Attain'd; whereby You may come to See, that a Greater, and more Excellent Wisdom, than that of *Solomon's*, is in, and near You: Which that You may come to be a True and Living Witness thereof, is the desire of Him, who is Your Faithful and True Friend.

Friend Lucy Hebden,

1681.

THE love I have had to Your Husband, for His *Honesty* and *Uprightness*, is still the Same, notwithstanding any Appearance (to the Outward visible Eye) to the Contrary; for tho' I have been made as a *Boanerges* to the high Boasting and *Pharisaical* Hypocrite; yet as I have been, so I Believe I shall be as a *Barnabas* to Comfort, Strengthen, and Help the Weak, Feeble, and Honest-hearted, who have long Groaned under the Oppression of Cruel Taskmasters; and tho' many of Your Ministers have Exercised this Authority

rity (as well as others) over Them, yet, shall They be Deliver'd out of Their hands; which Deliverance, will be to the Joy and Rejoycing of the Sincere, Single, and Upright Hearted, tho' 'twill be Vexatious, and a great Disappointment to the Lords and Masters of Your Assemblies; who must (with other Merchants of *Babylon*) Mourn, and Lament for Widowhood, and loss of Children; which is come and coming upon Them, like an Armed Man; and from Which, They must not, They cannot be Delivered: Happy might You, and Your Husband be, if You might be made Instrumental [by the LORD] in this HIS Great, Just, and Righteous Work, (who Renders to every One According to Their Deeds) which for some Years My Self, as well as Others, have been Engaged, and made Serviceable, in; and who must not leave off, following Their LORD and MASTER, till HIS Work be Finished, and Compleated, HE calls Them unto. These are Faithful, and true Sayings; if You can Receive them You may.

THE Papers Inclos'd (*viz.* The *Quakers* Challenge, and My Answer) (in My late illness and weakness of Body) I was made to get Printed and so sent them to G. Fox and G. Whitehead, with many Others of Their People, who have but too long Countenanc'd and Encourag'd such Sycophants, Parasites, and Flatterers as *S. Eccles* is.

George Fox,

I Receiv'd the Inclos'd (*viz.* An Abstract of the *Quakers* Challenge) from the Printers (the Original of which Providentially came to my Hand, since I sent Thee My Answer to *S. Eccles's* Challenge) so that by Them Thou maist have some perceivance, of what the LORD of Lords, and GOD of Gods, hath been pleased, in some measure to Exercise My Mind, of late, in and about; which are the Effects of Faithfulness, Resignedness, and Obedience to the Will and Wisdom of My Great LORD and MASTER, Whose Will and

Work

Work I have been made to Perform in all Sincerity, Uprightness, and Integrity, to HIS Praise, and My own Everlasting Comfort, Satisfaction, and true, real, and solid Contentment. These are faithful and true Sayings; If thou canst Receive Them, Thou maist.

George Whitehead,

I Receiv'd the Inclos'd from the Printers (the Original of which by a good hand of Providence, came to my Hand since I sent Thee my Answer to *S. Eccles's* Challenge) by both which; Thou maist partly perceive, how of late I have been Exercised; and thereby, if thou hast an Ear to Hear, Eye to See, or a Heart to Understand; Thou maist come to know, something of those Great and Good Things, which the LORD, even my GOD, is bringing to pass, in this our Age and Generation, which are Hid from the Wise, Subtle, Cunning, Contriving, Fathoming, Reasoning, Comprehending part in Man; but is Reveal'd to the Simple, Innocent, Harmless, Self-denying, Weaned, Child-like-state, and Nature. This is a true Testimony: if thou canst Receive it, thou maist.

For William Penn, Esq;

S I R,

ABOUT Ten days ago, I sent You a Paper, Intituled, *An Answer to the Quakers Challenge*, which I hope You Receiv'd; since which Time, by an unexpected Hand, the Original of this herewith sent, came to Me: And I knowing Your Self of an Intelligent and Inquisitive Mind, after such Matters, was willing to send You one of Each; by which, in Seeing, you may See, and in Reading, may Understand, in some measure, what My Work, and Service, of late hath been; which tho' Hid from the Wise and Prudent (as in Days past) yet, is made known, and Revealed to the Innocent, Harmless, Inoffensive, Child-like-State; who, neither Wills, nor Runs; but Waits with all diligence, without any Consultation, or fleshly

ly Reasonings to answer the Requirings of Their Great LORD and MASTER ; of which Number, that your Self may be found, is the desire of Your Respectful, and truly loving Friend.

I writ this to Rebecca Traverse, [one of the Ancientest and Chiefest Women Preachers among 'em] (who afterwards Broke, and is since Dead.

I Do Remember, when I was in *Bishopsgate-Prison* (for My Obedience in Burning a little Waste Paper at the *Exchange*) You told Me, and that in Writing, *viz. That I would either turn into the World, or go Distracted, if not cut off by Death.* And You further Printed and Published to the World, in the Book called *Judas and the Jews, That if You was not a true Prophetess herein, the LORD had not spoken by You.* Now this is above Ten Years ago since You Writ these Things concerning Me; and whether any of Them are yet come to pass, it Concerns You, deeply, to Weigh, and Consider; for it is certainly so; that He, or She, who Declares, and Affirms, any *Lye*, in the Name of the LORD, is a false Prophet, or a False Prophetess, and must not expect to go Unpunished, and Unrebuked for the Same. Wherefore I am made at this Time, to let You know that I am Alive at this Day, and have been Preserved from the Temptations of this World, and in a good Understanding, ever since You so Propheci'd concerning Me; and therefore must Conclude, that You was therein Acted by a *Lying, False, and Deceivable Spirit*; and tho' from My outward Observation, this Testimony is True, concerning You; yet I have a more Inward, Unerring, and Infallible Evidence, that You were not, nor are not, Right in this Matter; and unless You Repent, You must expect Your Lot, and Portion, to be amongst the Uncircumcised and False Prophets.

HEREWITH I send You Two Papers, (*viz. The Quakers Challenge, and my Answer,*) by which You may Perceive something, of what in this Time of my Illness,

Illness, I have been Exercised in ; and how, if You have Eyes to See, Ears to Hear, or a Heart to Understand ; You may come to know, that the *LORD*, even My *GOD*, hath not yet forsaken Me ; and as *HE* has hitherto Preserved Me, so, I do Believe, *HE* will to the end of my Days : For I am a living Witness for *HIM*, that *HE* never forsook, or failed Them, whose Hearts, and Souls were given up Wholly and Entirely to serve *HIM*, as, to *HIS* Praise, I can truly say, Mine hath been for these many Years ; for which I have Receiv'd, and do now Receive, My Reward ; and do return Praises, and Thanksgiving to *HIS* Great and Glorious NAME ; from this Time forth, and for evermore. Even so *Amen*, saith *HIS* Servant, and your true, real and faithful Friend, without Flattery or Dissimulation.

Mr. ———

WHEN I have consider'd, how Kindly, and Friendly, You have behaved Your Self, of late, to Me, it hath not a little Affected Me to See Enmity in any One brought down, for I never was from My very Childhood a lover of Strife and Contention, however I have been made of late Years to Appear to the Contrary ; but have Desired, and Endeavour'd, Peace, Unity, and Concord, with All, and every One (without Sinning against My Conscience) with whom I have had any Dealings, Converse, or Commerce, in this World. Wherefore, My Friend, let Us Both press after more, and more, for that Love, which can with Delight forgive an Injury, and Reward Good for Evil ; so shall We become Children of the most HIGH and Holy *GOD* ; which Life of Love I do Believe, *HE* is now calling, and Requiring *HIS* Sons and Daughters to come into ; and therein to Live, and Abide for ever ; even so *Amen*, saith Your Respective, loving and true Friend.

I have here with sent You Two Papers (the *Quakers* Challenge, &c.) which I lately got Printed ; Probably

bly You may a little strange thereat, considering what is above written touching *Love* ; but if You Read Them with a Single and Impartial Eye, You may then See there is as much, if not more, true Love in Reprehending, than in Seeking to Hide or Cover anothers Evil (especially when 'tis Notorious) for so *Paul*, and *JESUS* the Holy and Just ONE, who were Unparallel'd, and most Exemplary for Their *Love* to Their Greatest Enemies, yet did not spare to Reprove Their Nearest and Best Friends, when They Swerved or Walked Contrary to the Truth of the Gospel Manifested in that Age ; And the same SPIRIT being again Rais'd up in this Our Day, the same Fruits and Effects will certainly follow : Wherefore it will concern All to take Heed how They take upon Them to Judge, only by Outward Appearances, and Their own Conceivings, for by such Things many have been Deceived, and thereby have not only Wronged their own Souls, but have Judged That which the LORD hath Commanded and Justified : My desire is, That You may not be one of that Number.

Friend, ———

WHERE true Love is Wanting, there Christianity is also Wanting ; now whether Your Self be not Guilty herein, Let *THAT* that should, Judge in the Matter ; from Which Thou art not, nor canst not be Hid : It's Love that causeth this Plainness of Speech ; for I am jealous thy Heart and Mind is not so Sincere and Upright to the LORD, as it was in Days past : And whereas for the Time of Thy Profession, Thou mightest have been a Pattern of Virtue and Goodness, and an Instructor and Teacher of Others ; Thou standest in need of being Instructed and Taught thy Self ; not only to Love thy Friends, but also Thy Greatest and Worst of Enemies : For till this Lesson be Learn'd, All Thy Profession and sained Shews of Worship or Religion, is in vain. Wherefore My Advice to Thee is, First, To See Thy Inside be Clean, before Thou

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Thou by any Outward, or Visible Garb, or *Demure Image*, Appear to be more Holy or Righteous than Thy Neighbour ; Saying in Thy Heart, (by such Formal and Outward Practices and Observations) *stand off, I am Holier than Thou.* Consider this, for this is certainly a great and sore Evil, which many of Your Society are deeply Guilty of: Happy mightst Thou be, couldst thou See, and be Deliver'd out of this Snare, which Thy Self, and many of thy Friends, are (as it were Overwhelm'd and Intangled) in.

THE Inclosed came to My Hands, since My last to Thee (wherein I sent My Answer to It) in Both Which thou mayst perceive some of the Exercise I have had in this Time of My Bodily Illness and Weakness ; and how that the LORD hath not forsaken nor Hid *HIMSELF* (at this Time) from Me, notwithstanding the Cunning and Subtile Archers have shot so sorely at Me ; but, Magnify'd be *HIS* Mercy, *Joseph's* Bow abideth still in its Strength, and must yet grow stronger and stronger, till all the Enemies of the most *HIGH* be brought under. This is a Faithful and True Saying ; if thou canst Read, Thou mayst Understand : But the Unregenerate and Uncircumcised Heart and Mind of *Man* can neither Believe nor Receive it ; for it is only the Dead, the Weaned, the Child-like Stare, that can Inherit, or be Possessors of this great Blessing ; which that Your Self may come to be a Partaker of, is the Desire of Your truly loving Friend,

Dear Friends T. and A. mudd.

Febr. 8. 1681.

YOU who have been in days past Partakers with Me, in some measure, of My Sufferings, must now be made Partakers with Me of my Joy, and true Rejoycing, which, at this Time I have in *CHRIST JESUS* My *LORD*.

SO it was, that upon My first going Abroad (after My former Illness) being the 30th of the last Month, I was made to go to the *Quakers* Meeting, where after a long, Tedious, and Oppressive Discourse of One of Their

Their Teachers, I was to Declare these words, viz. *IF Death be in the Pot, and speaks through the Vessel, There Life, and the true SHEPHERDS Voice, is not known: Happy are They that have an Ear to hear.* And notwithstanding I was very Ill, and in great Pain, I found a Necessity upon Me to go to another of Their Meetings the same Day. And when I came Home I took my Bed, with a perfect Resignedness into the Will of the LORD; whether for Life or Death; and tho' as to the Natural Part, I have Appear'd but Weak, for several Days, and indeed Really so; yet the more Inward and Spiritual part, hath been much more Stronger than ever; for which My Soul doth Bless and Magnifie the Great and Glorious NAME of the Living GOD, from this Time hence forth for ever, and for evermore, I am Your endeared Friend.

Friend *John Crook,*

March 1. 1681.

I Remember the Time when You Once stood at a Distance from *G. Fox*, his Sycophants and Flatterers; and Satisfy'd I am, You was Then in a much better State and Condition than since You have Comply'd, and Fallen in with that Party: The Sence of Which, hath not been a little Trouble to Some who had a true and an Endeared Love for You: But how You may be Deliver'd out of that Snare, and Restor'd to Your first Primeval Sincerity and Integrity, is not in Me, nor in any Mans Power that I know of to Re-instate You in; for that is the Work of GOD only, from WHOM You have for some Years gone Astray: So that until You be Retir'd, and Still in Your Mind, You can never know the Voice of the True SHEPHERD, which this Day Is Hid from the Greatest and Wisest Professors of this Age, and yet is Revealed to Babes and Sucklings, even to Those who are come to witness a Silencing of all Flesh and fleshly Reasonings in Themselves, whereby They come to know another Wisdom than Their Own, to Rule and Guide Them; Who dare not Publish those Things that are of a Hea-

venly

venly and Divine Nature, without special Order thereto; and that not only for one Particular, but for every *Message* They are Sent about; well Knowing, that Yesterday's Commission may not serve to Day: So Wait only that *Wisdom's Voice* may be utter'd by Them, whose Time was not Always; (*John 7. 6.*) like the Pharisees and false Prophets, whose Tongues were at liberty to speak when They pleased, as is but too frequently practic'd by many Pretenders to Her Secrets: This is a Great and Sore Evil, which most of Those that are Your Ministers are deeply Guilty of, for which They must certainly give an Account. Wherefore well might it be for You, if by any Way or Means [through Divine Assistance] You might be Instrumental to the Weakening and utter Breaking of this Babylonish and Antichristian Practice, which Tends so much to the Dishonour of that *Great and Worthy NAME* You Profess to Serve; and to the Ruine and Undoing of the People that hear You, Who by Your *Bewitching* and *Inchanting* smooth and fair Speeches, are Beguil'd and Betray'd from that Simplicity and Innocency which once stirred in Them; Who, by Their Listening and Harkening to Your Words Without, have even lost the Sence and Feeling of the *Word Within*, notwithstanding Your Pretensions of turning them to It. This, this is one of the greatest and subtlest Devices and Stratagems that ever was Invented or Practic'd by any of Antichrists Ministers, for You to tell People, *They must Harken to, and Obey, the Word Within*, and yet Compel Them to Observe and Conform to Your *Modes, Ceremonies, and Orders* Without, how contrary soever they be to the Witness or Light of Their own Consciences Within. Who can, what can Parallel this Great and Grand *Abomination*! This is that *Harlot* spoken of in Scripture, which by Her Painted and pleasant Words, Bewitched and Beguiled the Simple, who are not come to so good an Understanding, as to discover Her Subtilty and Treachery therein.

NOW

NOW if You can Read, you may Understand something of the Cause wherefore the LORD hath Raised up Some, to bear Witness against this *Deceitful* and *Deceivable* Spirit, which Reigns and Rules in most of Your Ministers, and which must be Detected, Abased and brought down: Happy are the Called, Chosen, and Faithful, to this Great and Good Works; They shall be made more than Conquerours (over that Subtile, Deluding, Arrogant, Exalted Spirit, in whomsoever.) And that You may be One of that Number, is the desire of Him, who is a Lover of Virtue Simplicity, and Honesty; but at perfect Enmity with Deceit, Hypocrisy, and Dissimulation, without Respect to Persons, Parties or Sects. I am your loving Friend.

Dear Friend William Mucklowe,

HERE Inclosed I have sent You Two Papers (*S. E's Chal. &c.*) whereby You may See something in what My Mind has been Exercis'd in of Late, and may thereby know that *Joseph's Bow* remains in Its full Vigour and Strength; and that no *Weapon* or *Tongue* that's Lifted Up, or Formed against Him, shall either Prevail or Prosper; let the Stratagems or Devices of His Brethren, be ever so Cruel, Cunningly or Dexterosly Devised or Contrived, to Intrap and Insnare Him in. 'Tis true, He was Cast Out by His Brethren, and His Lot came to be an Inhabitant amongst the *Egyptians* (or dark People) where he found more Favour, and Increased in more Wisdom, Virtue and Goodness, than when amongst the Fathers and Elders of *Israel*: And as it was Then, so it hath been the Lot and Portion of Some at this very Day: Why are not You One of that Number? Why is not Your Sword Furbush'd, Unsheathe'd, and Drawn against All that set Themselves in Battel-Array against the LORD, His Truth and People? Your Valiant Acts in days past, are not yet forgotten; Your Then Appearing, and coming forth (In Print) against *G. Fox*, and his

Lording

Lording Party.) to help the LORD against the Mighty, was an Acceptable Service ; and no doubt, but You had Your Reward for the Same : For My LORD fully Recompenceth All that Faithfully follow and Serve HIM, of Which I am made, at this Hour, a Living and True Witness : Wherefore my Cry and Desires are, That not any One, who in any Measure, have put Their Hands to the *Plough*, or Work of GOD, should in the least Decline, Draw back, or Deviate Therefrom ; but in all Faithfulness, Diligence and Constancy, (like *Caleb* and *Joshua*) not to leave Off, but to go on, Fearing no Enemies, either Within, or Without, until They come to be Possessors and Enjoyers of that *Rest* and good Land, which was Fore-told (Heb. 4. 9.) Remained, and was Prepared for the Followers and Disciples of *JESUS*. Now who are come Hither, [to this Rest] have Ceased from Their own Labours of Willing and Running, and are at Rest and Peace with all the Creation. Here the *Lilly* Toils not : Here the Lion and Lamb lie down together : Here the Great *PHYSITIAN* is known, that Cureth and Healeth all Wounds and Diseases : Here the *King's Daughter* is known to be all Glorious Within : Here the *BRIDEGROOM* and Bride Rejoyceth together : Here the *New Name* is known, and the *White-Stone* Enjoy'd, which no Man knows, nor can know, but He that hath It : Here the Saints and Sanctified Ones are made as *Kings*, *Priests* and *Prophets*, for the *KING* of *Kings*, and *LORD* of *Lords*, taketh up HIS Abode in Them, to Teach, Instruct and Direct Them, in All HIS Employments, Services and Sacrifices, which HE Calls for, or Requires at Their Hands : Here the Blind See, the Deaf Hear, and He that was Dumb speaks forth and Declares the High Praises and Wonderful Works of the Great and Mighty GOD : Here Miracles have Been, and are Wrought, tho' not Discover'd or Seen by any Mortal or Visible Eye : Here such Things are Seen, Heard, Felt, Handled, and Tasted of, which are not lawful to be Utter'd, and which the

Uncircumcised in Heart and Ears, can neither Receive, Believe, nor Understand. These are faithful and true Sayings; Happy are They that have an Ear to hear: Such Heed neither Good nor Evil Report; Such Regard neither the Praise nor Dispraise of Men; Such Fear not what Man, or Men, can do unto Them; Such are not Afraid of any Evil Tydings; Such cannot Seek to any Outward Authority for Indulgence, Countenance, or Protection, in that Work, Worship, or Service which the LORD, the Great GOD, Calls for, and Requires at Their Hands: Such dare not Oppress any Mans Conscience, nor Seek to the Powers of the Earth for Liberty for their Own, in Matters of Worship, or any Spiritual Service or Sacrifice; for They know that nothing of that Nature is Accepted of, but what is Derived from a Higher and Greater Authority than that of Man's; and therefore to Such, They may not, dare not, cannot Seek, lest thereby They should in any measure Dishonour that Worthy (tho' of late much Blasphemed) great and Glorious NAME by which They are Call'd, and are made Valiant, and Bold to make mention of. Wherefore I am to let You and all Flesh know, that the GOD and FATHER of Our LORD JESUS CHRIST, is a Jealous GOD, and doth not Allow, nor Admit any of HIS Servants to Seek for Help, Indulgence, or Assistance in any thing HE Calls for, or Requires Them to Perform, in, or by their own Particulars, but as HE Orders Them: These Sayings are to be kept upon RECORD, that Ages to come may know (notwithstanding the great Apostacy and Degeneracy of most People, that the LORD hath Preserved a little Remnant to HIMSELF, in this Nation, who cannot Worship any other God save the LORD, the Great GOD, only. So being at Rest and Peace with You, and all Men, Desiring that Your Lot and Portion may be the Same, I take My leave, Remaining a Friend, not only to Your Self, but to every Individual Man and Woman upon the Face of the whole Earth, and Subscribe My Self, Your true Friend.

Men

Many shall be Purified, and made White, and Try'd, but the Wicked shall do Wickedly; and none of the Wicked shall Understand, but the Wise shall Understand.

After I was pretty well Recover'd of My Illness, I went to the Quakers Meeting, on the 6th of March 1681, and There spake these Words, viz.

"HE that followeth the Truth for the Loaves, or for any Sinister or By-End, can never be an Inheritor or Possessor of the True BREAD. Again I said "As HIS Appearance, whom You Profess to Serve, was Hid from the Scribes and Pharisees in Days past, so HIS Spiritual Appearance is Hid from the Wise and greatest Professors at this very Day. This is a certain and true Testimony, He that can Receive it, let him.

April 27. "HE that hath put his Hand to the Plough and Work of GOD, ought not to look back, whatever Reproach, Tryals, or Difficulties He meets withal; Neither should He that is Engaged in a Spiritual Warfare, Entangle Himself with the Affairs of this Life. These are faithful and true Sayings.

IN June, I Retired into the Country, and being Returned, I met with a Treacherous Book They had newly put out, Intituled, *Peaceable Advice*, &c. which I carried to the Bull Meeting, July 21. and there said, viz.

"AS a Witness against that Hypocritical, Deceitful, Daubing, Temporizing Spirit that writ It, and the Publishers of It, I am made thus to Tear it in pieces before You. The like I did at Wheel street, the same Day, and at W-H-Court, Dev. House, Horsey-Down and Ratcliff, on the 23th.

At the Bull Meeting One John Rant, a Man of good Repute, who used to Preach amongst 'em, yet because He was One of Those that Oppos'd Their Impositions, (and Unscriptural Orders) One of the Chief of 'em, (viz. John Bolton) told Him Aloud, That

He was an Enemy to GOD: Upon which I (standing upon a Step under the Preaching-Place) said,

“HE that loveth not His Friend, cannot be said to love His Enemy. And as I was speaking, the said *J. B.* Thrust his Stick with that Violence to the hollow of my Side, that forced Me off my standing; but what I had to say, Remaining still upon My Mind, I stood up again; and as I began to Speak, the Same Person struck at Me with his Stick, which being Catch'd hold on by the said *J. R.* He only hit Me on the Face with his Hand; and tho' this Abuse was thus Publick, and several of their *Preachers* upon the same Preaching-Place with Him, yet not One of 'em spake one word against His so Doing: However, I deliver'd all the words I had to say, which were these: “He that loveth not His Friend, cannot be said to love his Enemy; and he that loveth not His Enemy, cannot be a Disciple of *HIM* You Profess to Serve. And so departed.

Aug. 10. At *W-H-Court*, before the Meeting began, being in the Preachers Gallery, I Read in the Bible, viz. *If any Man come to ME, and Hate not His Father, and Mother, and Wife, and Children, and Brethren, and Sisters, Yea, and his own Life also, He cannot be MY Disciple; and whosoever doth not bear His Cross, and come after ME He cannot be MY Disciple.* Presently after the Reading of these Verses, with about Six more, viz. *Luke 14.* from vers. 26. to 33. One of the Chief of Them (viz.) *W. M.* snatch'd the Bible out of my Hands, and told the People that I was *Craz'd, Crack-Brain'd,* and the like; and when He had done Reviling Me, Thrust Me with Violence all along the Gallery down several Steps. And so I left 'em viz. *Aug. 24.*

This Passage was presently writ down, and Attested by one *Richd. Smith*, who was present all the while.

That Day two Weeks I went to the same Place again, and by reason of Their calling Me a Disturber only for speaking a few words of Truth, without Interrup-

interrupting any of Them, before They began to speak, I said.

"IT is written of CHRIST, That HE Sat in the Temple amongst the Doctors, both Hearing, and Asking Them Questions ; and I do not find that Only for HIS speaking They accounted HIM a Disturber : But when HE spake of Things They could not Receive, then indeed They call'd HIM Madman, and what not ; but not Only, meerly for speaking was HE Counted a Disturber : Likewise it is written of Paul, That He had Liberty even from the Jews, (who were accounted the greatest Persecutors) to speak in Their Synagogues ; for They said, If any One had a Word of Exhortation to the People, He might speak ; by which means Paul got Liberty of Speech ; so that They did not Account Him a Disturber barely for speaking ; but when He spake against Their Worship, or the like, then indeed they call'd him a Babler, and a Turner of the World up-side-down. But before I had spoken out All the last words, one Briggs, from off their Preaching Gallery, told the People, that one of My Companions, viz. John Taylor, a Ranter, had Hang'd Himself, with other unhandsome Speeches ; who had no sooner done speaking, but was Immediately Seconded by Their Lawyer Tho. Ruddiard *, who also told Them that I was not only a Companion, but Conversant with the said John Taylor, who, He said, was a Ranter, a Whoremonger, a Blasphemer, &c. and utter'd such Things of Him, that Modesty would have been Asham'd to have spoken. After They had Both done, I Reply'd, It is strange You should Assert such Lyes of Me ; for whereas You say John Taylor was My Companion, and that I was Conversant with Him ; I Declare before you All, That I never spake with the Man in all my Life, nor Ever was in His Company. And notwithstanding They Told and Affirmed this Notorious Untruth, yet would not in the least Acknowledge it, (nor any

* This TR. was shortly after discovered to be guilty of whoredom himself.

there Blame Them for it) but farther went on (*viz.* T.R.) in Defaming of Me, and Told the People, That I was also a Companion with one W. B. (who had been a Preacher amongst Them, and Whom, He said, would have Ravished a Woman) and that He and I were so Intimate, that we Embraced each other; and a deal more to the same purpose. But before I could make any Answer, One of Their Preachers began to Preach; so I Departed, being Astonished at Their Impudence, for Their Speaking and Inventing such Notorious Lyes, and Scandalous Defamations; and that not One of their Preachers should have so much Honesty, or Zeal for Righteousness, as to Reprove Them for it. However That Day Week (*viz.* Aug. 31) I went to the same Place again, and instead of taking Notice of any of Their Abuses, said thus: "HE that cannot forgive Enemies, and Reward Good for Evil, cannot be CHRIST's Disciple this Day; for HE said, Bless and Curse not, do Good to Them that Hate You, and Pray for Them that Despitefully use You, and Abuse You.

Sept. 21. After One of Their Preachers had Boasted much of their Spiritual Enjoyments I said,

"THE Rich fareth Deliciously every Day, but the Poor hunger after, and long for, the very Crumbs that fall from Their LORD's Table: This is a certain and true Saying; He that can Receive it, let him.

Sept. 24. I was taken with a violent Pain for a Week together, and being Restored without the Help of Physick, I was made to go to their Meetings again, where I spake these words:

"A Christian indeed, or Disciple of JESUS this Day, is One that is without Guile; One that doth to all Men as He would They should do to Him. *Again I said* "It is written of Noah, That He was a Preacher of Righteousness, who by his Holy and Heavenly Conversation Condemned the Wicked and Ungodly World;

" World ; Happy are They that are Followers of His Steps.

Dec. 7. " WAS not *Joseph* (in Days past) Sold, and that by His Brethren, into *Egypt's* Land, to and amongst the *Egyptians* ; [*a Dark People*] and hath it not been so in this very Age ? It Concerns All who are Concerned, deeply to weigh and consider it, for it is of a high Nature, of a deep Dye, and of great Concern. And tho' *Joseph* was Sold to and amongst the *Egyptians*, yet found He more Favour when amongst That dark People, than when amongst His Brethren : And as it was then, so it is now ; He that can Receive it, let him.

Dec. 11. " HE that Seeks the Good of Others, ought not to be weary of Well-doing ; there being a Season in which He shall assuredly Reap, if He Faints not.

" MANY They were, that, in Days past, came to the Baptism of *John* ; but They were but Few that came to the Baptism of *JESUS* : And as it was then, so it hath been at this very Day ; He that can Receive it, let him.

Dec. 4. " HE that is not Faithful to the Measure and Gift of GOD in His own Particular, whatever others say or do unto Him, is not, nor cannot be a Disciple of *JESUS* this Day.

Dec. 18. " HE that Builds upon the Faith of Others, Builds upon a Sandy Foundation ; and He that gives up His Understanding and Judgment unto Others, whatever They be, is one of those Builders : He that hath an Ear to hear, let him hear. But He that Builds upon the Gift and Grace of GOD in His own Particular, Builds upon a Sure and Safe Foundation ; yea, He Builds upon that Foundation which the Gates of Hell cannot Prevail against, and upon that Foundation which Men and Devils cannot overthrow : Happy are They that have Ears to hear, so as to be Builders upon that Foundation.

Dec. 21. "IT is written of Some, That, in Days past, were made as Signs and Wonders, even to the House of *Israel*; and if any have been so made in this our Generation, it is no New Thing: He that hath Ears to hear, let him hear.

Dec. 25. "ANTICHRIST's Kingdom was Upheld and Promoted, in Days past, by the Scribes and Pharisees, in *Talking* of the *FATHER's* Will; but *CHRIST's* Kingdom was Upheld, and Carried on, in *Doing* the *FATHER's* Will: And as it was then, so it hath been in this our Age; He that hath Ears to hear, let him hear.

Dear Friends, T. and A. Mudd, Feb. 1681.

HEREWITH I send You the Third Part of *Babel's Builders Unmask'd*, whereby You may See Some are Raised up to carry on the Great Work of this our Day, which is to lay Waste this *Antichristian Babylonish Building*, Erected and set Up by G. Fox, His Sy-cophants and Flatterers: And tho All the False-hearted and Deceitful Persons, that go under the Name of *Quakers*, should joyn with Him and Them, as one Man, and make one Intire (what shall I say less than a *Polluted*) Body, yet shall They be Divided, Scattered, and Broken to Pieces: And the Building of the most *HIGH* (which now lies as it were Desolate) shall again be Rebuilt, let the *Sanballats* and *Tobias's* Rage or Flatter ever so much, to hinder It: The *Nehemiab's* of our Day shall certainly (in the End) Prevail and Prosper; and Wo will be to Their Opposers, who are using All Their Skill and Cunning to Hinder and Obstruct the Faithful Labourers in this Great and Good Work.

FOR *Sion's* sake I cannot hold my Peace, but when ever call'd thereto, (with all my Might) am ready to Serve Her, or Her Inhabitants, Who are not Now to be found in a Body (as formerly) but to be cast out, as *Outcasts* by Their Brethren, for keeping Their Consciences clear in *HIS* Sight, who alone is (and ought to be) Their *LORD* and *LAWGIVER*.

Afric

After One had spoken much, that the Great and Glorious DAY Foretold, was already Come, I said, "WARS and "Rumors of Wars are, and must be, before that Great "and Notable Day come. And further said, "Many can "Discern the Face of the Skies, but They are but "few, this Day, that Discern the Signs of the Times.

ABOUT this time, I was called off from going to any of Their Meetings, for many Years together.

In the Years 1682, and 83. an Antient Quaker writ several Letters to Us (J. and M. P.) some Passages of which may not be Improper to be here Inserted.

DOUBTLESS these Divisions amongst Us, are to Usher in another Dispensation of Divine Love and Godliness ; and Some that were First, but kept not their First Station, shall be Last, and the Last shall be First. GOD will Appear in a more Self-denying, Meek, and Lowly-minded People than these Rabbi's now are ; Some of Them may be Sensible of it, and See Their Kingdom Declining, Their Reign likely to be Short, and so give way to Wrath ; when the Winds are high, GOD keep Us low, and then We shall be safe.

THE LORD, I perceive, is Raising up Instruments to Discover the Nakedness, and Naughtiness of the *Mystery of Iniquity*, in Some, in Their Day Accounted Wise ; and doubtless once (whilst They retained Their Integrity) Discreet, and Honourable ; but now I fear much Degenerated ; but GOD will Overturn the Mountains of Opposition ; HE will Abase ; and bring down the *Lofty Self-exalting Spirit*, and Exalt the *Meek and Lowly Minded*. GOD does, and will give Wisdom to the Foolish, Strength to the Weak, and Victory shall Attend the LAMB and HIS Followers.

FOR the single Language, (*i. e. Thee and Thou*) and the Hat, &c. I find nothing yet upon Me to Separate My Self from Them ; 'tis that Exalted Lordly Spirit, crept in amongst Them, I cannot have Unity with, but must bear my Testimony against it, as the LORD Requires.

Requires. I am glad Thou hearest from----- and desire not to judge Him as to His External Deportment. If He has laid aside the single Language, and do move His Hat, so His Heart be still Upright before the LORD, I would not have too much *Stress* laid upon any *Ceremony*, which simply in it Self is neither Good nor Evil; for I would have nothing Judg'd but Sin, and Sin I would not have Indulg'd in My own Soul: Let not Man think to Limit GOD; may HE not Impose that to Day, which to Morrow HE may set Free from? I am not Wedded to any Form from which the power of Godliness is departed.

I am very Sensible Thy Exercise is very Great, yet greater is HE that Supports, than that *Spirit*, which so violently Appears against Thee: Let not *Sion's* Enemies Boast in their Multitude; for GOD will Thin Them, and Draw HIS *Little Flock* into HIS own *Fold*, where the Devourer cannot come. This is but the Dawning of the Day, or the beginning of Their Troubles, and will not leave 'em, till utter Ruin and Desolation overtake them. The more They strive to uphold Their *Image*, and support Their *Hierarchy*, the more They Provoke the HAND of Heaven against It. Verily, the Child Unborn shall call Them Blessed, that are faithful to the LORD in this great Day of Tryal which is come, and coming upon all Flesh.

I have had Thee and Thy Wife often in my Remembrance, in a true Love and Tendernefs, being well satisf'd in my Mind, the LORD is with You, very Good and Gracious to You, tho' Some have dealt very Unkindly with You, as indeed They have done, with many more besides You; the LORD lay it not to Their Charge. A Suffering Condition We know has been the Portion of GOD's People in All Ages; the Higher in Profession where the Possession is not Witnessed; the deeper in Oppression; the more prone to Spiritual Pride, Dominion, and Persecution; which blessed JESUS the Just, Witnessed, from the *Jews*, and the Servant is not Greater than His

His LORD : O! that We may All Answer the wonderful Love and Mercies of our GOD, in Walking Humbly before *HIM* all the Days of our Pilgrimage, cheerfully following *HIM* wheresoever *HE* leads Us, that so it may Signally be known, *HE* is our GOD, and We are *HIS* People, that when We have Finished Our Course, We may go down into Our Graves in Peace with our CREATOR, in *HIS* Love and Favour, leaving a good Savour behind Us.

This I writ to an Intimate Friend. Aug. 27. 1683.

YOURS of the 18th Instant We Receiv'd, and were not a little Comforted therewith, Chiefly, in finding it writ in that Mind that Waits and Longs, for our LORD's Coming and Appearing, more and more in *HIS* Temples. The Famine is Great ; the Crumbs are Wanting ; the Cry is Strong : Shall not the JUDGE of all the Earth hearken to the Cries and Importunities of *HIS* People (who Seek the Glory and Exaltation of *HIS* NAME only) in this Day of Darkness, Confusion, and great Blasphemy ? O when shall the Trumpeters be call'd forth to Summon the Holy Quire, and to Rouze the Drowzy Virgins that have been, as it were, Asleep, for want of the BRIDE-GROOM's Voice ? Is it not Midnight yet ? Can there be a Darker Season ? When, O when will Our BELOVED come ? When, O when shall the ARK Return, that the little Davids may Dance before It ? When shall the Springs of the great Deep be Opened to the Revival of the Citizens of the Great KING ? Shall not this Day break forth again and Recover Its Pristine Purity, Beauty and Glory ? We that have seen some Glimmerings thereof, cannot but be in daily Waiting, and Expectation of It, and cannot but Cry in the secret of our Souls, *Come, Lord JESUS, come quickly.*

WE are not Faithless, but Believing, That tho' the Day be Dark, and the Clouds do even, as it were, Receive *HIM* out of our Sight, yet *HE* will again Appear to Cleanse Us from all Iniquity, and to bring Us into such an Holy and Heavenly Frame of Spirit, that nothing

thing shall have power to Defile our Minds, or in the least to keep Us at a Distance from *HIM*; then will our Joy be Full, and our Reward be Great, for all the weary Wanderings We have had in *HIS* Absence: Then shall our Meeting be a Comfort and Refreshment to each Other; but till then Sorrowing, at Times, will be our Portion. The *ALMIGHTY* Sustain the Upright, and hasten Deliverance to the Poor and Humble.

IN the Year 1687, I caused a little Book to be Printed, with this Title, *viz. Multum in Parvo*, or *Some Useful Sayings in Verse and Prose*, &c. which I had Collected; and therein being some Verses I had Reaped Benefit by, am willing to have 'em Inserted here, for the Benefit of Others.

Judge Hale on Solitude.

LET Him that will, Ascend the Tottering Seat
Of Courtly Grandeur, and become as Great
As are His Mounting Wishes: As for Me,
Let sweet Repose and Rest, My Portion be.
Give Me some Mean Obscure Refuge; a Sphere
Out of the Road of Business, or the Fear
Of Falling Lower; where I sweetly may
My Self, and dear Retirement *, still Enjoy.

*The low-
liest Mind
is safest*

Let not My Life, or Name, be known unto
The Grandees of the Times; Toss'd to and fro,
By Censures or Applause: But let My Age
Slide gently By, not Over-thwart, the Stage
Of Publick Action; Unheard, Unseen,
And Unconcern'd, as if I ne'er had been.

† He that
intends to
attain to
the more
Inward and
Spiritual
things of
Religion,
must with
JESUS, de-
part from
the multi-
tude and
Press of
People.

And Thus, whilst I shall pass My Silent Days
In Shady Privacy, free from the Noise
And Bustles of the World: Then, then shall I
A Good, Old, Innocent Plebeian, Dye.

Death is a meer Surprize, a very Snare,
To Him that makes it His Life's greatest Care
To be a Publick Pageant, known to All;
But Unacquainted with Himself, doth Fall.

TROU-

TROUBLES here Attend Us must,
 Until We Return to Dust ;
 They're Intended for Our Good,
 Were they Rightly Understood. *
 By Experience this I find,
 They cannot hurt a prudent Mind.

Then, Soul of Mine, do not be
 Vext, when Troubles come on Thee.
 HE that sends Them, HE can best
 Remove Them, and give Ease and Rest.
 Rest thou contented with thy Lot,
 Good is GOD's Will, is it not ?

Troubles here and Exercise,
 Are good for Thee, to make Thee Wise : *
 Heavier they shall not be,
 Than Thy GOD Sees Good for Thee.
 Good I am sure for Thee it is,
 To reckon Nothing comes Amis :
 Be content, and Thou shalt See
 Nothing comes Amis to Thee.

* Let thy
 Afflictions
 make thee
 Humble,
 and thy
 deliverance
 therefrom,
 increase
 thy Humi-
 lity.

* Afflictions
 drive good
 Men to
 more in-
 ward Piety
 and Tran-
 quility of
 Mind.

THE World's a Snare, I find, unto an Honest Mind,
 And O how few there be, who from that Snare
 are Free !

From which, LORD, Save all THINE, which Trust
 in THEE.

No Tongue nor Pen, unless the Heart be Pure,
 Availeth any thing ; nor can Procure
 Peace to the Soul : Ah ! Nothing ever can,
 Without a good Life, make a Happy Man :

Then, Soul of Mine, since this must needs be True,
 See that Thou Labour all Sin to Subdue.

What signifie good Words, unless they rise
 From Love ? 'Tis Love alone that makes Us Wise.

Soul, Love Thy GOD: Let it be seen in This,
 Thou never Think, nor Speak, nor Do Amis.

Judge

Judge Hale on Changes and Troubles.

PEACE, Way-ward Soul; Let not those various Storms,
Which hourly fill the World with fresh Alarms,
Invade thy Peace; nor Discompose that Rest,
Which Thou mayst keep Untouch'd within Thy Brest,
Amidst those Whirl-winds, if Thou keep but Free
Thy Intercourse betwixt Thy GOD and Thee:

This Region lies above these Storms; and know,
Thy Thoughts are Earthly, and they Creep too low,
If These can Reach Thee, or Access can find,
To Bring, or Raise, like Tempests in Thy Mind.

But yet in these Disorders something lies,
That's worth Thy Notice, out of which the Wise
May Trace and Find that Just and Powerful HAND,
That Secretly, but Surely, doth Command;
And Manage these Distempers with that Skill,
That while they Seem to Cross, They Act HIS Will.

Observe that Silver Thread, that Steers and Bends
The worst of all Disorders to such Ends,
That speak HIS Justice, Goodness, Providence,
Who closely Guides it by HIS Influence.

And tho' these Storms be Loud, yet Listen well,
There is Another Message that They Tell:
This World is not Thy Country, 'tis Thy Way;
Too much Contentment might Invite Thy Stay
Too long upon Thy Journey; make it Strange
Unwelcome News, to think upon a Change:

Whereas these Rugged Entertainments, Send
Thy Thoughts before Thee to Thy Journey's End;
Chides thy Desires Homeward; Tells Thee plain,
To think of Resting Here, it is but Vain:

Makes Thee to Set an Equal Estimate
On this Uncertain World; and a Just Rate
On that to Come: It bids Thee Wait and Stay,
Until thy MASTER Calls; and then with Joy
To Entertain it: Such a Change as this,
Renders Thy Loss, Thy Gain; Improves Thy Bliss.

HELP

HELP Me, My GOD: O let Me find
That Noble Fortitude of Mind,
Not to be shak'd with every Puff of Wind!

With every Puff of Wind, let Me
Be driven nearer unto THEE;
Else, Holy GOD, how can I Happy be?

How can I Happy be indeed,
Till joyned to that Holy SEED,
That makes Man Happy when He has most Need!

Need, LORD, THOU knowest, I have of THEE,
To Kill the Root of Sin in Me:

LORD, let the Root of Sin Consumed be:

Consumed be, Destroyed quite,
That Spotless I may in THY Sight
Appear, and THOU in Me maist take Delight.

O LORD! Cleanse THOU Me, and I shall be Clean;
Purge and Purifie THOU Me, that I may be as White
as Snow, without Spot or Wrinkle, or any such Thing:
This, this is That My Soul hath Long Longed for; and now
Beg of THEE that it may be fully Accomplished to THY Ho-
nour and Glory, Henceforth even for ever and ever. O Hear:
Defer not I beseech THEE, to Forgive whatever has been
Amis in Me; even for THY Great Names Sake; for THY
Suffering Seeds Sake; and THY Endless, Infinite, and In-
comprehensible Mercies Sake, which hath ever been Exten-
ded towards All who have put Their whole Trust and Confi-
dence in THEE, as I do at this Day: Glory, Glory, for ever
be to THEE, O THOU most HIGH, Who Wert, Who Art,
and Who art to Come, GOD Blessed for ever, and for ever-
more, Amen and Amen.

ABOUT Seven Years After I had been at any of
the Quakers Meetings, I was sent to W-H-Court May
29. 1689. where standing on a Form before any began
to speak, I said, "Cleanse, Cleanse Your Hears Ye Sinners;
But before I could speak any more words, 3 or 4
of the Quakers with Violence pull'd Me down, and
Prevented Me from speaking any more at that Time:
Upon

Upon which I writ this following to One of the Chief of Them, concerning it, viz. May 19. 1689. From Great Russel-Street.

I Little Intended when I went out of My House this Morning, to have Gone to the Meeting at *W-H-Court*. But so it was, that I was to be There ; But little Expected You would any more have used *Violence* in Your Assemblies, Especially Considering how You have Exclaimed against the Church of *England* to the late K. *James* for being Persecutors; and yet are not Deliver'd from that *Wicked and Ungodly Practice* Your Selves: And that which Aggravates Your Crime the more, is, Your doing so to One [who has not only an Interest in the said Place, but] that Always Behaves Himself Quietly and Peaceably amongst You, whenever He comes There ; which has not been above 3 or 4 Times in 7 or 8 Years: And indeed, what was upon My Mind to have spoken this Day, was but a very few Words; and as I was speaking some of 'em, 3 or 4 of Your People began to pull Me down off the Form whereon I stood: The words I spake were these, "Cleanse, Cleanse, Cleanse Your Hearts, Ye Sinners: But to give Them Their Due, They did but pull Me very Gently, (not knowing how You that are Their *Leaders*, would Resent it) but when They Saw You put forth Your Hands, as if You would have done it Your Selves, then They did it with *Violence*, [and that in Your, and the rest of Your *Preachers* Sight] by which Usage I was stopt from speaking those few Words I had further to say.

I Could not be Clear in My Conscience, till I had committed this Your Iniquity to Writing, in Order to lay it before You ; which now having done I am in that true Rest, Peace, Contentedness and Quietness of Mind, which neither Your Self, nor all the Enemies of Truth, can Deprive Me of.

I Desire Stephen Crisp, Ambrose Rigg, or any other of Your Preachers that were there, may See this Letter.

May 26. At the Same Place I went into the Preachers Gallery, where if They used Violence, it might be Seen by All the People) and then spake, viz. "CLEANSE, "Cleanse, Cleanse Your Hearts, Ye Sinners, and "Purifie Your Hearts, Ye Double-minded, is the "Message I had to deliver to You this Day Week ; "but being pulld down by Several of Your People, "I was Prevented; which now having Performed, "I am to leave You, and that in Peace.

July 10. "IT is Time, yea high Time, for You that "Meet in this Place, to know the true Teacher in Your Selves.

July 12. "IT is good for every one to have Salt in "Themselves; for it is written that many False Prop- "hets should Arise and Deceive many; but Those "that know the true SHEPHERDS Voice, cannot "nor will not follow the Voice of a Stranger.

Sept. 8. After one had spoken a long time, I said,

"HE that hath the Word of the LORD, ought to "speak it Faithfully; but what are a multitude of "dead words to the Word Of LIFE? for tho' Death "and Destruction have long Talked of the Fame of "Wisdom, yet Wisdom is Justified [only] of Her own "Children: Happy are They that have an Ear to hear.

Sept. 11. "TRUTH Leadeth Its Followers into "Humility, Meekness, and Lowliness of Mind, out "of All Pride, Conceitedness, and Self-Exaltation: "This is the Life that All the Holy Men of Old Lived "in, and were Possessors of. Many have got the "Words of Truth, but few are Doers of the Same; "And it is not He that saith, but He that is the Doer, "that was and that is Accepted of at this Day.

Sept. 13. After one had spoken a long time, I said, "A "CROSS, a Cross ought to be taken up to All forward "Wills; even by All that take upon Themselves to be "Teachers of Others.

Sept. 15. "THO, Israel, even Israel, were as the Stars in the Firmament, for Number Numberless; yet there was but Few, yea, very Few, that followed the LORD fully: And as it was Then, so it hath been in this our Age; He that can Receive it, let him.

Sept. 27. *After one had Spoken what great Things Faith had done in Days past, I said, (G. Fox being near Me)* "BY Faith I have been made to leap over a Wall, a Whited Wall, a Painted Sepulcher: [*viz.* G. F].

Spoken Oct. 23. "FORMALITY and Hypocrisie are Two Great and Grand Enemies to true Religion this Day. And as Formality and Hypocrisie are Two Great Enemies to All true Religion; So Innocency and Sincerity are Two Great Promoters of It: Happy is the Man, and Happy is the Woman, that is in the Life thereof: And until You be Doers thereof, All Your Preaching, and All Your Hearing is in Vain: This is a faithful and true Saying; He that can Receive it, let him.

Octob. 27. "JOHN's Ministration was Bright and Shining: He was a true Witness, and gave a true Testimony of the true LIGHT that Enlightens every Man that cometh into the World: But when a Greater than He came, His Ministration was to Decrease, and the Other was to Encrease: And as it was then, so it Ought to be in this our Age; He that can Receive it, let him. *Again After Two had done Preaching in the Name of the LORD, as they Declared, I spake,* "IT is Written of Some, that call'd Themselves the People of the LORD, yet neither Heard HIS Voice, nor See HIS Shape at any Time: And as it was Then, so it hath been in this our Age; He that can Receive it, let him.

UPON the 8th of November, I sent about 120 Copies of this following, to several Persons.

"THE BRIDEGROOM's Voice hath been Heard at Midnight: But where are the Wise Virgins to be found this Day? Where is the Chaste Spouse, that

"that is without Spot or Wrinkle, or any such Thing? Is the Message I delivered at the *Quakers* Meeting the Third Instant; And am now to Convey it to You after this Manner, that Each of You may deeply Weigh and Consider, how far You are Concern'd in the said Message. My Love is unto All that love the LORD in Sincerity.

November 29. After One had done Preachings, I said,
"MANY Words cannot Satisfie the Soul, but a Good
"Life Comforteth the Mind, and a pure Conscience
"giveth great Assurance in the Sight of GOD.

AFTER I had spoken these Words, *Francis Camfield* in his Sermon (to Prevent the People from Receiving any thing for Truth that was spoken by Me) told Them I was fill'd with Imaginations, and the like. Which Occasion'd My Writing to Him this following.

Francis Camfield,

Novemb. 29. 1689

AFTER You had Accused Me this Day before the People, of My *being fill'd with Imaginations, &c.* You told Them, *You had much more to Accuse Me of, which, You said, was not Convenient to Mention in that Place:* The Consideration of which, puts Me upon writing to You at this Time, to let You know, That it is not the First Time that Your Friends and Ministers have Accused Me with Lies and false Accusations. And yet which of You have Repented of Your Wicked and Ungodly Practice herein? What Sort of People of all the *Tribes*, can Parallel or Equalize Your Unbridled and Scandalous Tongues? I Solemnly speak it, I know not Any. And yet You Boast Your Selves to be Acted and Guided by the SPIRIT and POWER of the Holy GOD; when as You Speak but the Divinations and Imaginations of Your own Deceived Hearts, for *HIS* Word. But My present Business Chiefly is to Demand of You, either to make out to the Said People, before whom You so *Clandestinely* Accused Me, what You Suggested to Them,

You have against Me : Or else that You make Me Satisfaction for Your Baseness and Unworthiness therein : In Order to which, and that You may have Timely notice thereof, I send this to Acquaint You, that I purpose to be at the said Meeting, next First Day of the Week, by Nine in the Morning, that so what You have to say further, touching the above mention'd, may be Spoken to, before Your Meeting be fully Gathered. For tho' You have frequently Abused and Scandalized Me in Your Preachments, yet have I been so Tender as not to make any Defence, whilst You were in those Exercises, lest it should be justly Said, I am any Way, a Man of Strife or Contention, but, in all Patience, Wait for a fit Season to make Reply, and Detect such false Accusers,

I Am a Lover of Truth and Righteousness, but an utter Enemy to Deceit and Wickedness in whomsoever.

Decemb. 6. Accordingly I went to the said Meeting, where also F. Camfield came, who took no Notice of what I writ, neither did I. But instead thereof, I spake these words, viz.

"He that is a Disciple and Follower of JESUS, that Holy and Just ONE, must not be weary of well Doing; whatever Reproach or Scandal He meets withal for the Same. He must not Reward Evil for Evil, but must endeavour to Overcome Evil with Good; and He that is not Acted and Guided by this Good SPIRIT, is not, nor cannot be a Disciple of CHRIST this Day.

Dec. 10. I writ this also to the aforesaid F. C.

YOUR unbridled Tongue hath been at liberty to Defame, And Bepatter such as You know not Evil by : But Those of Your Priest-hood, who have been Guilty of most Notorious and Vile Practices ; nor the least Word, or Publick Testimony against Them. And for this Your Partiality, and Hypocrisy, I am to Detect You at this Time, letting You know, that the LORD whom I Serve, is no Respector of Persons, but Such as You and They Sow, Such must You Reap.

And Besee

And tho' I have been Tender in Exposing Your Horrid Hypocrisy, and Double-mindedness; yet You are to know, that You are not at all the less Guilty before the All-seeing EYE, for such Your Iniquities.

I know not whether You ever Saw the *Quakers Unmaskt, &c.* (which I sent several Years ago to *John Osgood* to be Communicated to *G. Fox*, and All You that are His Preachers.) And therefore I have here, Inclosed, sent You the Title-Page, which if You like, I may shew You more, when I See it may be of Service; till Then let this Suffice.

I have spared You long, but now the Time hastens wherein You must Reap the Fruits of Your own Confused, Babylonish Actions.

Dec. 25. At W-H-Court I was made to speak these Words, viz. "WHERE is the BABE? Where is the MAN-CHILD? It is the Concern of All to make diligent Enquiry where that BIRTH is brought forth this Day; He that hath an Ear to hear, let him hear. Afterwards I sent Copies of this Message to several Persons.

Jan. 4. 1690. I writ this to W. M. and several others, viz.

OH Friends! Why are You not Awakened this Day? Have You not been Alarm'd at the BRIDEGROOMS Voice having been Heard at Midnight? What, are Ye all Asleep, in this Night and Power of Darkness, that hath Overtaken All the Foolish Virgins? Are Your Minds so Set on Earthly Things, that the Things of Eternity are not Minded by You? Oh! My Soul is at this Instant Grieved for You: Fearing lest Your Hearts should be so Set upon the Things of this Life, that You can neither Hear nor Discern when Good comes. All had need be upon their Watch: For the LORD hath Appear'd in an Hour, and in a Way Unexpected: Oh My Friends! You whose Souls have Hungred and Thirsted after HIM in days past, and that in Uprightness of Heart; Beseech, I Intreat You, lay aside every Thing, that

at present, Hinders You from the Enjoyment of that Heavenly Treasure which the Formalist, and Uncircumcised in Heart, and Ears, are altogether Strangers to ; and which none can Possess and Enjoy, but Those whose Hearts are Chaste, and Entirely given Up to Forsake all other Lovers for ITS sake. Oh ! What shall I say, or do for You, that You might be made Partakers with Me, of that Inestimable, and Invaluable PEARL, which hath been lost, and is so much Wanted at this Day ? Surely nothing shall be wanting on My part, wherein I Apprehend, I can be of Service to any of You therein : And if these few Lines, be Acceptable to You, then more may be Communicated hereafter, as I am Directed. Your Friend in Truth and Sincerity.

Jan. 8. W-H-Court, Before any began to Speak, I said,
 “ HE that cometh in His own Name, Seeketh His
 “ own Glory : But He that cometh in the NAME of
 “ the most HIGH, Seeks HIS Glory [only and alone]
 “ that Sends Him ; He that hath an Ear to hear, let
 “ him hear.

Jan. 15. “ ENMITY lodgeth in the Breast of Him,
 “ and Her, that is only in the Profession of Truth ; but
 “ cannot lodge in Him, nor in Her, that is in the
 “ Possession thereof. This is a certain and true Testi-
 “ mony, He that can Receive it, let him.

Jan. 19. “ SANCTIFY'D Manners and a Blame-
 “ less Conversation, are the Marks and Characters of
 “ a true Christian ; and He, or She that hath not
 “ these Marks and Characters, are none of CHRIST
 “ Disciples this Day. *After J. Field had Preached long,*
 “ and how Faith had Purged and Purify'd Them, I said,
 “ HE that is Purged and Purified from His Iniquity,
 “ will not with a multitude of Words, Feed that Na-
 “ ture that ought to be Famished ; This is a certain,
 “ and true Testimony ; He that can Receive it, let
 “ him.

Jan.

Jan. 22. "IF it be true that none ought to speak
 "as a Minister of CHRIST, but by Eternal Motion,
 "as hath been Declared; (by Your Ancient and
 "Chiefest Ministers) Then it concerns All to take
 "Heed, how They Speak without the said Motion,
 "least They hurt not only their own Selves thereby,
 "but also Those that Harken to 'em.

Jan. 24. *After One had done Speaking of Glorifying the*
 LORD, I said, "HE that Speaks of Glorifying the
 "LORD, ought not to speak in HIS NAME, but by
 "HIS Authority; is the Counsel and Advice that is
 "to be given You at this Time. *Again, I said,* "THE
 "Holy Men of Old spake as they were moved by the
 "Holy SPIRIT: Happy is the Man, that Speaks only,
 "and alone, by the same SPIRIT.

"HE or She that cannot Discern and Distinguish
 "betwixt the LAMBS Nature, and the Sheeps Cloath-
 "ing, as They have been, so They may easily be Be-
 "guiled and Deceived this Day. *And after One of*
Them had Boasted much of Their knowing the Voice of the
 true SHEPHERD, I said, "NO Man nor Woman can
 "know the true SHEPHERD's Voice from the Voice
 "of a Stranger, but as They come to Witness a Si-
 "lencing of all Flesh in Themselves; They that can
 "Receive it, let 'em.

Jan. 29. *After One had made a long Discourse,* I said,
 "LET Your Speech be short, Comprehending much
 "in few Words, was the Advice formerly given by a
 "Wise Man: For long Discourses, Amplifications
 "and Repetitions, are a Sign of Ostentation in the
 "Speaker, Tedious and Irksome, and of no Real Good
 "to the Hearer. This is a Faithful and True Saying,
 "and is that, I was to deliver to You at this Time.

Feb. 2. "ONE great Error into which All are Fal-
 "len that are turned from the Truth, is, their Judg-
 "ing According to Outward Appearances: And so
 "did the Elders of Israel of Old, Judge One that Fear-
 "ed GOD and Eschewed Evil; and this was because
 "He was Exercised in a Different Manner from what

"Themselves had been Exercised in. And likewise
 "the Chiefest of the Priests and Elders that were
 "got into *Moses Seat*, Judged the SON of Righteousness
 "(because HE Differ'd from Them in some Practices)
 "calling HIM a Wine-bibber, a Friend of Publicans
 "and Sinners; and the like. Thus have All Fallen
 "that turned from the Truth; and as it was Then,
 "so it hath been in this our Age. He that can Re-
 "ceive it, let him. After James Parks had spoken a mul-
 "titude of Words, after his usual manner, I said, "DUST,
 "or rather a multitude of Dead Words, are Food for
 "the Serpents Nature at this very Day: He that can
 "Receive it, let him.

Feb. 19. "HOW has the Salt lost its Savour? How
 "are the Mighty Fallen this Day? The consideration
 "of Which ought to be laid to Heart by All that have
 "a true Sense thereof.

Feb. 22. "IF any One have a Form of Godliness,
 "and deny the Life and Power thereof, from Such
 "the Righteous and Sincere are to turn away.

March 2. "THE Seed hath been Sown, and that in
 "divers Grounds; but it is only the Honest Heart
 "that did, and that doth bring forth Fruit to the
 "Praise and Glory of the Great and Good HUS-
 "BANDMAN.

"THE Way is narrow that leadeth unto Life, and
 "few, yea, very few They are that are Walking in it.
 "The Sense of Which Causeth Sorrow and Sadness
 "to the Sincere and Upright Soul.

March 9. After one had spoken much against the Forma-
 lity, and Apostacy of the Jews, I said,

"IT is an easie matter to See the Formality that
 "was in the Jews of Old; and it is an easie matter
 "to See and find fault with Their Apostacy from the
 "True Spiritual Worship: But where, and who are
 "They of the highest in Profession, that See and find
 "fault with Themselves for Their own Formality and
 "Apostacy at this Day?

"March 12. THE Disciples of JESUS in Days past,
 "were

“were first Sent to the lost Sheep of the House of Israel; but who Believed their Report? They were very few in Comparison of the multitude of Professors of Religion that were in that Day: And as it was then, so it hath been in this our Age, in this our Day, and in this our Generation.

March 19. “HE that taketh upon Himself to be a Teacher of Others, and brings ’em only to the Form of Godliness, and not to the Life and Power thereof, makes ’em but so many Hypocrites; and Such that are so made, are Two-fold more the Children of Wickedness than They were before.

March 23. “WHERE are the Mourners for that Pure and Holy Seed, which Suffers under All Profession, and by All Sects, at this very Day! It is the Concern of All that make mention of the Name of the Holy ONE, deeply to Weigh and consider it.

After I had spoken This, Patrick Lewington, in His Sermon call’d Me Unclean Spirit; to whom the next day I writ this, March 24. 1690. viz.

I Cannot but Admire with what Face You, that take upon Your Selves to be Teachers of Others, dare call any Man *Unclean Spirit*, You know no *Uncleaness* by; and the more I cannot but Admire at Your Partiality and Wickedness herein, when as so great a Number of Your Preachers have been so Foul and Faulty in that Kind. If the Fear of the LORD was so placed in Your Hearts, as it ought to be, You would be so far from that high Boasting of Your Selves, as You frequently do, that You would be truly Humbled, not only for these Things, but also for that Scandal, Your Pride, Envy, Covetousness, Temporizing, Formality, Lying and Hypocrisie, hath brought upon All Religion.

THUS am I made to be as a Rod to Whip and Scourge You, till You be Humbled. Repent and give Glory to the HIGHEST, Who hath long Borne with You. Your Friend in Truth, without Flattery,
You may shew This to any You see meet.

Mar.

March 31. At W-H-Court "OFTEN have I been
 "made to come amongst You: To what End? Not
 "to fatisfie the Itching Ears with a multitude of
 "Words; not to fill Your Heads with that Know-
 "ledge that lifts and puffs up Your Minds; but to Sow
 "in Your Hearts and Minds the Seeds of Virtue, to
 "Destroy Self-Will, and to Overcome Your Passions:
 "And that You should not Limit the Holy ONE to
 "Persons: But to let HIM Arise in whom HE Will;
 "forasmuch as Some there be, at this very Moment,
 "that are and must be kept Chaste to HIS Leadings:
 "He that hath an Ear to hear, let him hear.

April 13. "IT is Sad to behold, and cannot choofe
 "but be cause of Sorrow and Grief to the Souls of the
 "Upright, to Hear the *Truth* so much Talked of in
 "Words, and so little of the Life and Power thereof
 "brought forth into Practice. This is Cause of La-
 "mentation, and ought to be Lamented by All that
 "truly Hunger and Thirst after Righteousness.

Apr. 16. Being the Publick Fast-Day, I said, "FASTING,
 "Fasting and Mourning is Called for; and the reason
 "why Fasting and Mourning is Called for, is, Because
 "of the Great and Universal Apostacy from the Life
 "and Power of Godliness, that hath been, and that
 "still is, in this our Age. And tho' the Apostacy
 "hath been Great, yet there are Some *Nathaniels* that
 "are in Sadness, and Grieved for it. And unless Pu-
 "rity be brought forth amongst You, all Your Prea-
 "ching and all Your Hearing is in vain: For a perfect
 "and entire Resignation, and a thorow Reformation
 "is Called for, and Required [by the LORD] of All,
 "that this Day make mention of HIS Name. After-
 "wards I got this Printed, and Intituled it, *A Solemn Call*
 "to true Humiliation, and gave away about Ten Thousand of
 "em at several Meetings.

Some Days before the said Message was deliver'd,
 I was in much Sadness, and Eat but sparingly; and
 from Thursday the 17th in the Evening, to Tuesday fol-
 lowing about Two of the Clock, I neither Eat nor
 Drank

Drank any manner of Thing ; and tho' I went up and down daily to the City, giving away the said Papers, yet was I not in the least either Hungry or Thirsty ; which Thing, as well as the Fasting, was, Marvellous in My Eyes ; for which I cannot but Magnifie the *AUTHOR* of It, and Return *HIM* the Praise, Who alone is Worthy, saith *HIS* Servant.

April 20. At W-H-Court and the Bull Meetings in the Forenoon, I deliver'd this Message, viz. "HE, HE is Risen ; HE that is the Choicest of Ten Thousands, "is Risen ; HE that was the Glory of Israel is Risen : "HE is not to be found among the Dead ; HE is not "to be found amongst the Tombs ; nor is HE to be "found amongst the Painted Sepulchres : He that hath "an Ear to hear, let him hear. In the Afternoon at Dev. House, Wheelers-Street, and at the Peel in St. John-street, I Delivered the same Words.

May 2. "Many, many have got the Sheeps Cloa- "thing (the Saints Words) but few have got the Inno- "cency of the Lamb's Nature. Many have got the "Words of Truth, but few, yea, very few, are in the "Life and Practice thereof.

May 7. "UNLESS You be Circumcised both in "Heart and Ears, CHRIST the Anointing, or the Di- "vine SPIRIT, is not as yet become Your Teacher : "And unless CHRIST be Your Teacher, all Mens "Teachings Avail little at this Day.

June 6. After Six had done Preaching, I said, "IT is "written of a People that wearied the most HIGH, "with a multitude of Words : (Mal. 2. 17.) And as "it was Then, so it is at this very Day ; He that can "Receive it, let him.

June 19. "JOHN's Ministration and CHRIST's "Ministration were various Ministrations : Therefore "it concerns All that call Themselves the People of "the LORD, or Disciples of JESUS, to make a Di- "stinction, and to Distinguish betwixt these Two Mi- "nistrations ; otherwise they may come to be Begui- "led

“ led and Deceiv’d therein, as many have been in this
“ our Age.

July 27. “ THE Day is come, and now is, wherein
“ the Formalist, the Hypocrite, and the Double-min-
“ ded must be Discover’d, must be Unmask’d, and
“ must be Detected ; and All False and Hypocritical
“ Coverings must be taken Off ; and All that are not
“ Covered with the SPIRIT and POWER of *EMA-*
“ *NUEL*, their Shame and their Nakedness shall Ap-
“ pear more and more.

August 13. “ LEAVES, Leaves of Profession have
“ been long and large ; but where and in whom are
“ the Heavenly and DIVINE Fruits brought forth
“ this Day ?

August 15. “ A Winnowing, a Sifting, a Searching
“ Time is come : Profession without Possession avai-
“ leth little ; for the LORD will have a Pure and Ho-
“ ly People, that are without Spot or Guile : These
“ are Faithfull and True Sayings ; He that can Re-
“ ceive ’em, let him.

August 31. “ *LUCIFER*, *Lucifer*, that Proud, that
“ Imposing, that Lording, that Exalted Spirit, must
“ Fall, must be Detected, must be Rejected, must be
“ brought Down : Happy are the Called, Chosen,
“ and Faithful to so Great and so Good a Work. This
“ is the Day wherein Man is to be Abased, and the
“ LORD alone to be Exalted in the Hearts of HIS
“ Faithful and Chosen Ones.

September 7. I Delivered the Following Message at
W-H-Court, and at the Bull, in the Forenoon ; and at
Devon-House, at *Whealers-street*, and at *St. John’s-street*,
in the Afternoon, viz. “ THE Glory, Beauty, and Ex-
“ cellency of the Apostatiz’d Church, is Outward ;
“ but the Glory, Beauty, and Excellency of the
“ Church or Spouse of *CHRIST*, is Inward. And I
“ am to Declare, That all Outward Glory shall more
“ and more be Stained, and the Glory Within more
“ and more fully Revealed to All that love the LORD
“ in Sincerity. The *STAR*, the Bright and Morning
“ *STAR*

"*STAR* is Risen, and that *BIRTH* is brought forth, that
 "Always did the Will of *Its Heavenly FATHER*.

Sept. 10. "NO Rough Garment, no Whited Wall,
 "no Painted Sepulcher, no Subtile Serpent, no De-
 "mure Image, nor no Painted Harlot, can Deceive
 "the Heart of Him that is truly Upright this Day.

Oct. 11. "WHOM Seek Ye? What Seek Ye? The
 "Living, the Living is not to be found among the
 "Dead.

Oct. 15. "IF the *LORD*, the *KING* of Glory, was
 "become Your Teacher, then You need no Man,
 "nor Men, to Teach You the Way, Work and Wor-
 "ship that *HE* Calls for, and Requires at Your Hands.

"MANY strange Voices are gone Abroad in the
 "World; therefore it were good for All to have Salt
 "in Themselves, that so they might not be Deceived
 "by any strange Voice, nor by any Painted Harlot
 "whatsoever: Happy are They that have Ears to hear
 "what the *SPIRIT* saith at this Day.

Oct. 29. "PEACE, Quietness, and Contentedness
 "of Mind, must and will Attend the Upright-hearted:
 "But Trouble, Perplexity, Vexation and Disappoint-
 "ment, must and will Attend the Hypocrite, the
 "Formalist, and Double-minded: This is a certain
 "and true Testimony; He that can Receive it, let
 "him.

Oh my Friends, W. M. &c.

Nov. 5. 1690.

GREAT is the Work of the most High *GOD* this
 Day: Why is it that You are not Fellow-help-
 ers and Co-workers with Others therein? Does the
 Cares and Cumbers of these Transitory and Perishing
 Things, Choak the Good which once stirred in You?
 Is Your Zeal for it quite gone, and Buried with the
Earth-worms of this Age? Let a deep Search be made
 that so the Treasures of this Life may be Trampled
 upon, and Disdained, in Comparison of the Enjoy-
 ment of that Heavenly Treasure, which the Covetous
 and Worldings are altogether Strangers to. Long hath
 the

the LORD given Us Breath and Being, to Serve and Obey HIM even in this World. O that Your Hearts and Mine were so thoroughly Purged and Purified, that We might be Vessels to HIS Praise, and might be Accounted Worthy to be HIS Servants and Messengers, for the Good and Benefit of this Poluted and Sinful Generation, that so They may come to Repentance and Amendment of Life. This is that, that is Humbly and Heartily Desired by Your true Friend.

Novem. 16. at W-H-Court the Bull and at the Peel in St. John-street, I said, "IT is written of one of Your Ancient Ministers, viz. *That which I Preach to You this Day, (said He) in the POWER and SPIRIT of GOD, if I should to Morrow speak or declare the same Words again, word for word, and not by the same SPIRIT and POWER, I should but bring in, and set up an Idol amongst You, and be fudged for it by the same SPIRIT, and be Ashamed when I had done, for the doing of it.* Now, if this be true, then it concerns All Those who take upon Themselves to be Teachers of Others, to consider whether They have not brought in and set up this Idolatry and Idolatrous Worship in and amongst You? This was that I had in My Heart in true love to Impart unto You at this Time: Happy are They that have Ears to hear, so as to be Doers thereafter.

Nov. 19. "MANY Voices and many Spirits are gone Abroad into the World; therefore it is good, and it is high Time for every One to have Salt in Themselves. Death and Destruction have long Talked of the Fame of Wisdom, but Wisdom is Justified [only] of Her own Children: Happy are they that have an Ear to hear.

Nov. 21. At the Bull and at W-H-Court, I said "WHERE an Image without Life, and Form without Power, is set up and Exalted; There the true Spiritual Worshippers are Despised and Rejected.

I Hearing there was Clashing among Their Preachers, both at the Bull and at the Peel in St. Johns-street,

I was made to go to both the said Places, and speak these Words, *Dec. 28. viz.*

“WHERE Emulation and Strife is, there is Confusion and many Evil Works; and where the Guides, or Masters of the Assemblies Agree not about the Way, then it concerns All that are Hearers of Such to Return to Their own Tents and Tabernacles, that so They may come to know the true *SHEPHERDS* Voice, from the Voice of any Stranger. This was the Message I was to deliver to You at this Time; which having Faithfully performed, as I came in Peace, so I am to depart, and that in Peace.

March 1. 1691. “THE Call and the Cry of the SPIRIT of GOD in the Holy Men of Old, was this, *Come out of Babylon*; and the same Call and Cry, and that by the same SPIRIT, is at this Day: For *Babel-Builders* and *Babylon's Merchants* are All in Confusion; and They that continue with Them in Their Sins, may expect to partake with Them of their Judgments: He that hath an Ear to hear, let him hear.

March 22. At W-H-Court Before any began to speak, I stood up upon a Form, and Immediately was pull'd down by one of the Quakers, which made Me go up amongst the Preachers, and there Deliver'd this Message, (which also I Deliver'd at the Bull, Dev. House, and Peel in St. John-street, the same Day) viz. “LINE upon Line, Precept upon Precept, here a little and there a little: For (mark what is Written) with another Tongue, and with other Lips, will I speak to this People, yet will They not hear Me, saith the LORD: and as it was then, so hath it been fulfill'd in this our Age. This is a certain and true Testimony: He that can Receive it let him. And after Stephen Crisp had spoken of some deep Mysteries, I was constrain'd to utter this: viz. “THE Abomination that maketh Desolate, is got into the Holy Place where it ought not: He that hath an Ear to hear, let him hear.

The same Day I writ this Letter to him, viz.

Stephen

Stephen Crisp,

March 22. 1691.

HAS Thine, and Your Preaching, brought forth no better Fruits, than for You to Suffer, if not Encourage, Your People to lay Violent Hands, and to pull down any Serious or Sober Person, who never Interrupted, or did Violence to any of You? For shame leave off Your Preaching in the Name of the *HIGHEST*, while such Wicked and Ungodly Fruits are still brought forth among You. Repent and Amend Your Ways, lest You Perish with Those who are only *Sayers*, but are far from *Doing* the Will of *HIM* You profess to Serve, and who are far from Doing to Others, as You would have Others do unto You. Reject not this My Counsel and Advice; for its Truths Testimony to Thee, and all Concerned with Thee.

The next Meeting at the same Place, March 25. and before any began to speak, I said, viz. "IF Weeping, "Wailing and Mourning, could have Preserv'd You from an Apostatiz'd Persecuting Spirit, it hath not been Wanting; and that by Some whom You have most Injuriously and most Unjustly Persecuted: "This is a faithful and true Saying; He that can Receive it, let him.

April 5. *I spake at W-H-Court, and at the Bull, in the Forenoon, and at Dev.House in the Afternoon, these words, viz.* "FASTING, not Feasting; Mourning, "not Rejoycing; much Silence, not much Talking "of the Will of the *HIGHEST*, is called for at this "Day: For till this be performed, the *Voice*, the *Voice* "of the *BABE* Immortal cannot be Heard and Enjoyed.

April 12. "I Have Beheld, and that with Sorrow "and Sadness, the Formality and Hypocrisie that the "Generality of People professing Christianity, are "run into; who tho' they Differ in many Ceremonies and Observances, yet Joyn together to Oppress and

"and keep under the pure Seed and SPIRIT : This
"is a certain and true Testimony ; He that can Re-
"ceive it, let him.

April 15. "A Searching and Sifting, a Winnowing
"time is come and coming, wherein the *Chaff*, that
"which is Light and Airy; from the *Wheat*, that which
"is Weighty ; that the *Talker*, from the *Doer* ; the
"Professor from the Possessor ; is to be, and must be
"Separated.

April 19. "AS I have been, so I still am at this Mo-
"ment, a Man of Sorrows, and well Acquainted
"with Grief, and that for the Formality, Hypocrisie,
"and False-heartedness of the Greatest and Highest
"Professors at this Day ; and also for the Great and
"Grand, and Over-grown Impieties and Iniquities of
"the Profane that are committed in this our Age, and
"in this My Native Country.

April 22. "ABRAHAM was and is the Father of
"All the Faithful : *Abraham* Rejoyced at the Sight
"and Appearance of the SON of Righteousness ; yet
"many that Pretend to be HIS Followers, Persecute,
"Reproach, and Vilifie HIS Appearance, at this Day :
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April 26. *After one of the Preachers had made a long and
studious Sermon, I said,* "WHEN shall a multitude of
"Words cease? And when shall the Word of LIFE only
"be spoken, upon these Occasions in this Place ? O
"when shall it once so be, faith My Soul?

THIS was one of the last Sentences I spake at their
Meetings, for about 17 Months together: In which
time I writ several Letters, some of which here follow.

Ob my Friends, W. M. &c.

April 16 1691.

HOW have I been, and how am I still concern'd
for You, that You might not now be Labouring
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which the SON of Man hath given, and will give, to All *HIS* Faithful Followers.

AND having writ some of the foregoing Messages, I concluded thus: viz.

OTHER Messages of Moment I Delivered to the above said People, but may not Communicate any more at present; but must Remain Your true Friend to Serve You in what I may, that if Possible You may be Awakened out of that false Rest and Security, which I Apprehend You are in at present: But if I should be Mistaken in this Matter, how Glad should I be to find it so! For certainly none Living would more truly Rejoyce thereat than My Self; who, tho' I am not Endued with those Parts and Gifts that You and Thousands of Others are Endued withal; yet I have Received and Embraced that Good SPIRIT, that Leads and Guides Me into an Holy and Heavenly Life, and in which I am made at this Time thus to Write, and to Salute You.

LET Your Wisdoms bend and bow to that Innocent and Harmless BABE, that cries in You for Purity and Holiness; yea, for a thorow Cleansing; that You with Me, may yet live to Praise and Magnifie the Name of the Great and Mighty GOD, who alone is Worthy, saith a Mourner and Sufferer for the great Iniquities and Impieties of this My Native Country.

HERE follows part of Two Letters I writ to Others.

Dear Friend—

April 21. 1691.

B*Y what is writ, You may Perceive the LORD hath not forsaken Me, and that My Heart is as Upright, and as Entirely given up to Serve HIM, as ever: And that in an appointed Season, He that was Cast Out by, may come to be made known unto, His Brethren; which Day to See fulfill'd in SPIRIT, would be a sufficient Reward for all the Scandals, Reproaches, and Great Injuries He Receiv'd at Their Hands, and that not for any Evil They had against Him, but only because His MASTER loved Him, and Com-*
manded

manded and Required such Service, and such a Sacrifice at His Hands, which His Brethren were Strangers to, and altogether Unacquainted with; and therefore did They Rise up as one Man, to Devour and Destroy Him: But the *LORD*, even My *GOD*, hath Deliver'd Him, and will Deliver Him from All Those Snares which the Enemy Seeks to Catch and Entrap His Innocent and Harmless Soul in: This is the Faith and firm Belief of Your Friend in Truth and Sincerity.

Dear Friend.—

April 23. 1691.

MY Work is to Mind what I am to do, for the Good of Others, and not to Heed what Others say or do unto Me; and this is That, that hath been My Preservation to this Day, in not Answering *Words* with *Words*, but Wait till the *Word of LIFE* spring up in Me, and Then, and not Before, make War in Righteousness; and Then it will be without any Mixture of My own Wisdom, Credit, or Reputation; which Life I am pressing more and more into; and into Which My desire is, that Your Self, and All Those who have been made Instrumental to the Unmasking and pulling down the Man of Sin Without Us, that We may have Him Wholly and Totally Destroy'd Within Us; then shall We be Fitted *Vessels* for our *MASTERS* Use: And such *Vessels*, I do Believe, the *LORD* is Fitting and Preparing for that Great Work HE is bringing to pass, in this our Age. Therefore it Concerns Us All to be Watchful against the outgoings of our Minds to any Visible Thing, that so in the Silence, Retiredness, and Stillness, We may come to Hear the *Voice* of the true *SHEPHERD*, who is leading HIS Sheep in a Way of Holiness and Purity, yet Scumbled at by the Wise and Prudent, even as of Old. Much might be written touching these Things, but the present Dispensation calls more for Silence than for Words.

IN *June* following, being taken Ill, I caus'd this to be writ to my Brother G. — viz.

I AM never better than when by Sickness, or other Affliction, I am driven into My Self: And tho' in My Prosperity My Eye is Fixed upon that Good *HAND* that Orders it so for Me; yet I do find that in the Greatest and Deepest Afflictions, the *LORD* is nearest to Reveal *HIS* Will and Mind unto Me: And Therefore have I often Desir'd, if *HIS* Will was so, that I might be Afflicted, so that *HIS* Hand of Mercy and Preservation was but with Me Therein. And to *HIS* Praise I speak it, That *HIS* Arm of Power hath carry'd Me through All the Temptations, Tryals, and Exercises, that I have Hitherto, even to this very Day, met withal; for which My Soul, at this Moment, is Engaged to put Its whole Trust and Confidence in *HIM*; *HE* being become My Sole and Only *PHYSITIAN*, both for My Body and Mind; and therefore I cannot, I may not, as yet, Seek for Help from any Other, for My present Illness and Weakness of Body; Believing that *HE* will again Raise Me Up to Serve *HIM* in All Humility and Faithfulness.

IN a short Time after the fore-going was writ, I was Restored, According to My Belief, to My Healths again, and then was to have *The Quakers Unmask'd, &c.* Printed in *Quarto*, with a New Preface, shewing the Reason of My keeping that Book private for about Thirteen Years.

AND notwithstanding the said Book was thus Printed, yet I Dreaded the thoughts of having It made Publick [lest it should Expose Them, and the Professors of Religion, (Yea and Religion it Self) to greater Contempt than I was willing] which to Prevent, I writ the following Letter to G. W. concerning It, viz.

George Whitehead;

August 4. 1691.

I Have herewith sent You *The Quakers Unmask'd, &c.* which I am willing You should See before it be Pub-

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Published, which I have Order'd not to be done till [that Remarkable Day] the 10th Instant. *

And if in the Interim, I could be satisfy'd either from Your Self, *Stephen Crisp*, or any of Your Ministers, that Your Faults, and Failures therein might be Acknowledged, and that You would endeavour to

* See their Paper Reprinted in Red Letters, p. 28 29, bearing that very Date.

Prevent the like for the Future ; I would willingly be at the Charge of the whole Impression, and stop Them from being made Publick. I have little more to add, this being Chiefly to Cover the Inclosed ; and to let You See, how loth I am to have You further Exposed, if I did but See the least Return from that Exalted, Proud, Luciferian Spirit, which I Apprehend You are at present in: But till Then You may Expect a Faithful and True Testimony will be Born against You.

THEIR Answer being writ in the Pride of Their Hearts, and with Derision and Scorn, I then Order'd the said Book to be Published in a short Time after.

IN January following, Mr. *John Barkshead*, Merchant, who lived in *St. Hellens in Bishopsgate-street*, having Married My only Daughter (then living) upon His Solicitation I Removed, with My Family, Thither ; from Whence (after about a Year and half I was Sent again to the Meeting-place at *W-H-Court* Novem. 2. 1692, and Spake these Words viz.

"BE not Rash with Your Mouth, nor Hasty to Utter words before the LORD, for HE is in Heaven and You upon the Earth ; therefore let Your Words be few. This is that I had to deliver to You [that take upon You to be the Teachers of this People] at this Time : One of their Preachers Interrupting Me, before I had spoken out this Sentence, Occasioned my writing the following Letter to T. G. November 2. 1692.

Friend Thomas Green, and the Rest Concern'd.

I BEING at the other End of the Town this Morning, was hastned to the Meeting at *W-H-Court*,

where I was to Deliver a few words of Good Advice unto You, which tho' it was by the Express Commission and Motion of that Good SPIRIT You pretend to be Led and Guided by ; yet so contrary to Your Pretensions thereto, did One of Your Ministers Interrupt Me therein, which is one Evidence that Your Ministers (notwithstanding Their high Pretences) have not as yet learn'd that Lesson of *Doing to Others as They would be done unto*, nor indeed of hearkening to the Voice of the *CHARMER*, Charm HE never so Wisely ; but as much as in You lye, endeavour the Strangling, and Stifling the Motions of the Good SPIRIT the ever Blessed GOD.

METHINKS You that have any Tenderneſs left in You, or have any Regard to the Glory of the Divine *MAJESTY*, ſhould Conſult and Conſider Your Ways and be Wiſe, and Say as He of Old, *viz. If this Council, or Work be of Men, it will come to Nought ; but if It be of GOD, You Cannot overthrow It.* Are You ſo Blinded and Darken'd in Your Underſtandings, that You can neither Hear, nor See, when Good comes ? Was it not Always the Way of the *HIGHEST*, by Fooliſh and Contemptible Inſtruments, and Means, to Confound, and bring to Nought the Wiſdom of the Wiſe ? Is That any new Thing ? Why then are You ſo Ignorant, and ſo great Oppoſers of *HIS* Work at this Day ?

MY Love to that Tenderneſs, and Innocency, which once ſtirred in You, Cauſeth Me thus to Write, and have Enlarged beyond what I firſt Intended, when I ſet Pen to Paper, for I had much rather be found a *Doer* than a *Talker* of My *MASTERS Will*. O that You, and All Your Miniſters, were like Minded, then there would be no Striving to make long, and tedious Diſcourſes, nor to have the *Chiefeſt Seats* in the Aſſemblies (for that You have told Us, again, and again, was the Cuſtom of the Proud, Ambitious Pharifees, and False Prophets) No, no, Truth Leads Its Followers into Humility and Lowlineſs of Mind, and out of all Pride, and

and Self-exaltation ; I am a living Witness of this, at this Moment ; who am Your true Hearted Friend,

Pray let this Letter be shewn to Any You see meet, for it is of concern to You All.

ABOUT a Month after this, several Books from *Pensilvania* came to My Hands, which gave an Account of the *Quakers Differences* in those Parts, and which Caused Me to Go to * Acquaint Them therewith, telling 'em that I had the said Books, viz. *Some Reasons and Causes of Separation, &c.* And *The Plea of the Innocent, &c.* Wherein I told 'em Several of Their *Ministers and Friends*, Accused Others of Their *Ministers and Friends* of being No Christians, for that, They say, They deny the very *Fundamentals of the Christian Religion*, and that They held Damnable Heresies, and Doctrines of Devils, &c.

And at One of the Meetings, I said, " A DAY of Darkness, Gloominess, and great Confusion, is come, and coming, upon, and over the Greatest Pretenders to Religion this Day.

Dear Friend, W. M.

Jan. the 3d. 1693.

FOR so I cannot but still Stile You, Especially when I consider those Weighty, and most Excellent Truths You have been made to Write [when Your Eyes were open] touching the *Beginning, Rise and Fall of the People called Quakers*, and of that *Glory and Everlasting Day, which shall again break forth, when Their Babylonish Building is laid Waste.* * I say, the Remembrance of these Things, are as fresh before Me, as if but newly writ. And as to that Good and Sound Advice You was made to give Me, in particular, therein ; † I can say, in all Sincerity, Singleness, and Uprightness of Heart, I have not been wanting Faithfully to perform, and follow the Same ; and for which I have my Reward at this very Day ; Praises to that POWER for ever, that

M 4

Hitherto

* W H. Court,
Bull. Dev. House,
W. Street, Sarvey,
Horslydown and
Ratcliff.

* See the Book
stiled *The Spirit of
the Hat*, p. 21.

Reprinted p. 59,
of this Book.

Hitherto hath Preserved Me, even when All My Friends and Familiars, did as it were, wholly forsake Me ; yea, when none stood by Me save *MICHAEL* the great *PRINCE* ; *HE* it is *WHOM* I Serve ; and *WHO* Teacheth My Hands to War, and my Fingers to Fight ; so that I Fear not the Multitude of an Host, well knowing that a greater Strength is with Me, than That, that is against Me : O that Your Eyes were again Opened to See it so, as They were in days past, then might We, with All the Redeemed Ones, for ever Sit and Sing, Eternal, Everlasting Hallelujahs to our *KING*, who is *GOD* over All, Blessed for ever, and for evermore, faith *HIS* Servant, and Your true Hearted Friend.

Pray let Mr. *Osgood* (who had once a Sight, and Sense of Their Abominations as well as We) or any Other, See this.

PART of a Letter I writ to another *April 21. 1692.*

THE SWORD which hath been put into My Hands; I cannot say, is, as yet, wholly Sheath'd; but My present thoughts are, it will not be long before it so be, for when *Enmity*, that great Enemy of Mankind, is brought down, and the *SPIRIT* of true Love bears Rule in All our Hearts; then There will be no need for any Weapon of War : Which Day, if ever I live to See, would cause Me to Eccho Out that Saying of Good Old *Simeon*, viz. *LORD* now lettest THOU THY Servant Depart in Peace: For *Sions Warfare* would then be Accomplished, and a full Reward for All Her Sufferings, Tryals and Exercises would then be given Her.

This following was writ to Me and My Wife.

My Dear and Loving Friends, April 10. 1693.

TWAS not many Weeks since that I caused a Letter to be writ and sent to You, having not heard of Your Health for a long time ; which makes Me doubt that some of You are Indisposed by Sick-ness : However it be, I do not question the good Hand

Hand of our *Heavenly FATHER* towards You, that hath, and will also fit and preparé Your Inward Man by HIS Strength, to keep You out of Evil, in the Hour of Temptation and Trials, that must come upon all Flesh.

I am now grown very Feeble ; the Faculties of Nature flag and decay apace, hastning to the Grave : And therefore not knowing whether I might ever more than now have time to Manifest My Love and tender Respects that I ever had for You, on *Truth's* Account ; with a Desire, through Mercy obtain'd, to live in It towards You, and towards every Individual Soul that have not Sinned out the *Days of Their Visitation*, and lost the Sense of the Righteous Principle of Their *first Love*. In the Sense therefore of these Things, at this Time, the Breathing of My Life to our *Heavenly FATHER* is for You All, as for My own Soul, that We may still be found Waiting at *this Pool*, through All those many Exercises, Trials, Temptations, &c. which have happened unto Us (in our Journeying towards the *Spiritual Canaan*) since the Call of the LORD reached unto Us in *Egypt* ; since the sweet Savour of His Perfumes left in the *Key-hole* of our Hearts ; since the time our Bowels were moved for HIM. O how Sweet were the Incomes, the Refreshings, the Waterings, then ! And how Sweet are they still to a Remnant, who have drank of that Water, spoken of at *Jacob's-Well* ; who have washed their Garments, *spotted by the Flesh*, therein !

THE time of My Dissolution draws near ; and it cannot be long before the Generation that now is, shall pass off as Smoak ; for the LORD is at Work, and HIS Judgments are near to be made known, that Generations to come might Magnifie HIS Power ; and not as *Israel*, who forgot HIM, tho' they saw HIS Wonders in the Deep.

WE have seen the Day break over this Nation ; and again, how the Light of the SON hath been vail'd. Our Eyes have seen the *Morning Stars* Rejoice together, and

and how the third Part are drawn to the Earth by the *Dragon's Tail*. I will therefore wait on the LORD, I will Trust in HIM, because HE hath preserved Me by the *Light* of HIS Salvation; for HIS Reward is My Peace, in which I dearly salute You and Yours; the Widow *Whitrow*, and so many as know Me, greet them with My Love in the Truth. The GOD of All Our Mercies fill Us with HIS Grace, and thereby fit Us every Day for our Change; that our Course may be finished with Joy, and in full Assurance of Hope our Spirits may be carried from hence with CHRIST in GOD, and so to Finish the Sufferings in the Flesh.

Willcomb, Apr. 10. 1693.

Ann Mudd.

Aged about 80.

This I writ in Answer to the foregoing.

My Dear and Endeared Friend,

April 15. 1693.

THY Lines and the Breathing of Thy Life therein, I have with Weeping, and great Rejoycing Read over, and again, to the Gladding, and Comforting of My very Soul: And in the Sense of which I am made, at this Time, to Impart the same to Thee; even to Thee My Dear Friend; who in Days past stood by Me in My Greatest, and Deepest Exercises; when as it were All My nearest Friends, and most Intimate Familiars forsook Me, and stood at a great Distance from Me: I say, the Remembrance of this Thy Love is at this Instant, as fresh before Me as ever; and for which I doubt not but Thou hast, at this Moment, Thy Reward in that Invisible Life, which All the Holy Ancients were made Living Witnesses of, and which Thou hast long Desired, Hungred and Thirsted after for these many Years. O Bless the LORD, O My Soul; yea let All that is within Me Bless and Praise HIS Holy NAME, From this time forth and for evermore, Amen. Saith Your Brother and Companion, in that Love, and Life, which must overcome All Evil with that which is Good. *Who hath Believed Our Report? And to Whom is the Arm of the LORD Revealed?*

In June and July 1693, I Deliver'd at Nine of the Quakers Meetings this Message, (having not been at any One of 'm for above Six Months before) viz.

" **I**N, in Spiritual, in Spiritual Sodom and Egypt,
 " where the LORD was, and is at this Day Crucified, is such a Fire kindled, that it Cannot be Quenched ; for the Burning is of the Great and Mighty
 " GOD, Whose Servant I am, and Who hath Sent Me Hither, to Deliver this HIS Message unto You
 " at this Time : Which having faithfully Performed,
 " without Adding or Diminishing One Word, it is My
 " Desire that You may deeply Weigh and Consider it,
 " for 'tis of great Concern to You All.

My Wife having Perused the Aforesaid, wrote this following concerning it.

IF it be true that a Fire is Kindled, and also Burns, and that the Burning thereof is of the Great and Mighty GOD ; Then it behoves All Concern'd therein, to Cry mightily unto HIM, that They may be as Brands pull'd out of this Fire of Wrath and Dreadful Indignation; which Burns so Invisibly, that few are so Sensible of it, as to let it Burn up All Their Dross, that Their Souls may be Saved in the Day of the LORD, which comes on apace : In which Day many that think Themselves most Secure, shall certainly want a Hiding place. O the Lamentation ! the deep Lamentation that the Souls of Some take up daily for Those that will not now be Humbled, Repent, and Amend Their Ways ! The Poor in Spirit Sigh and Cry for the Spiritual Abominations that are Committed, and also for the open Transgressions of this our Sodom ; both Which Cry Aloud for Vengeance from Heaven. Who shall stand in the Gap ? or, Who shall Plead for this Generation ? (Who amongst Us shall Dwell with the Devouring Fire ? Who amongst Us shall Dwell with Everlasting Burnings ?) but even Those that are found Upright in all Their Ways, living that Heavenly Life, which gives Quietness and Peace in the midst of the greatest Troubles.

O MY Soul, Watch and Pray. Blessed is that Servant whom His LORD when HE comes shall find so Doing.

And All Flesh shall See that I the LORD have kindled It : It shall Not be Quenched, Ezek. 20. 48.

Several Thousands of the aforesaid Message, with that writ by My Wife concerning it, being Printed, I gave them at a great many Meetings about Town, of divers Perswasions, and sent them far and near ; and also writ several Letters with them ; some of which here follow, viz.

Friend W. Penn,

July 5. 1693.

GREAT Men are, not Always Wise ; neither is true Wisdom Always the Guide of the Learned : This hath been verifi'd in Ages past, and is certainly so at this very Day. Then let it not seem Strange to You, that the LORD, even the Great GOD, is become the Teacher of a Weak, Simple, (may I not say, even the Shadow of a) Man* ? And why is it that HE Chooseth Such to Instruct ? Is it not because that no Flesh should Glory in HIS Sight ? O My Friend, how Glad should I be to Hear, that the Wisdom of this World, in which You have Abounded above Many, was wholly Slain in You ; then might You come to Witness Another and Purer Wisdom to Lead and Guide You, than Hitherto You have Attain'd : Which that it may so be, is Heartily Desir'd by Your Ancient and truly Loving and Affectionate Friend.

* Having those words continually in my Mind, viz. Surely I am more Brutish than any Man, and have not the Understanding of a Man, &c. Pro 30. 2.

My [once] Sincere and True-hearted Friends, J. O.
and W. M.

July 5. 1693.

WHAT hath been the Cause of that Distance that hath been of late Years ? Is the Cause in You, or in Me ? Sure I am, My Heart is as Upright to the LORD as ever : Now if it be so with You, the Distance or Disaffection cannot remain long ; for the LORD

LORD is Clearing My Innocency, and will yet more and more, to Such as are Hungering and Thirsting after **HIM**: Oh that You were of that little Number, then might You come to See one of the greatest Deliverances that ever was wrought for Man upon the Earth.

I May not add much more at present: But having got these Papers Printed, a willingness was in Me to send each of You one, that in Seeing You may See, and in Reading You may Understand, that the **LORD**, even my **GOD**, hath not Forsaken Me, but is near to Instruct and Guide Me, in whatever **HE** Calls for, or Requires at My Hands: Glory and Praise be given to **HIM** who alone is Worthy, saith **HIS** Servant, and Your True-hearted Friend,

I also writ this to the Same Persons Aug. 13.

WHY is it that I am thus Concern'd for You Two? Surely nothing less than that Love that is not of this World, could Oblige Me to it: Then my Friends, it greatly concerns You to take great Heed You be not Resisters of it; For alas! What will it avail a Man to be always Heaping up Riches, and thereby endanger the Loss of His own Immortal Soul?

THESE Inclosed Papers being of the same Tendency with those I sent You the 5th of *July* last, I was willing to send each of You one of 'em: By both which, You may Perceive that the **LORD** hath not left **HIMSELF**, without Witnesses, in This, as well as in former Generations. Happy are They whose Ears are open, and whose Hearts are inclin'd to Hear and Obey what the **SPIRIT** saith at this Day: Such will Enjoy true Peace and Quietness of Mind, in the midst of those Confusions and Distractions that are and that are like to be, both in Church and State.

Dear Friend W. T.

August 18 1693.

HEREWITH I have sent You several Printed Papers, which I desire You to dispose of, as in Love and Wisdom You shall see meet.

I have little more to add, but only this, that if Your Eyes be open, and Your Understanding not Darkened, You may See and Perceive, that the *LORD* is not Tyed up to any Person, Party, or Sect; for All Flesh have Corrupted their Way, and Unfained Repentance is called for, whether Professor or Profane. Therefore let not that Spirit of Pride be found in any of Us, so as to say, *Stand off, I am Holier than Thou*: I say where-ever this Self-exalted Spirit is found, it is not of *GOD*: And do not You See such a Spirit has enter'd many High Pretenders to Religion? O that You had true Wisdom and Discerning given, that You might yet live to be a true Witness-Bearer against all Such, who have got the *Sheeps Cloathing*, the *Saints Words*, but are far from the *Lamb's Nature*, or the *Saints Life*. What, My Friend! Do not You See the *Abomination that maketh Desolate* is got into the Holy Place where it ought not? However, whether You See it or no, it is certainly true; therefore it concerns You to Consider whether You are not in Affinity with Such, who gather more to a *Form*, than to *Truth* and *Righteousness*; more to *Shadows*, than *Substance*; more to a *Lifeless Image*, than to the *Power* and *Purity* of the *HIGHEST*. I say, these Things are Worthy Your Consideration before You depart out of this World, and not be Afraid of any Man or Men, for They can but Defame, and at the utmost (if it were in their Power) kill the Body. Now My Advice to You is, that You come into Stillness and Silence, and wait with all Diligence out of All fleshly Reasonings and Consultations, that if possible, You may yet come to know the true *SHEP-HERD's Voice*, from the Voice of any Stranger, or any Pretender whatsoever: Which to hear that it was so with You, would be to the great Joy and Rejoycing of One that Mourns for the Abominations and *Spiritual Adulteries* of this Our Age.

Aug. 23. At W-H-Court; I said, "IT is written of
 " *Necho King of Egypt*, an *Egyptian King*, That he had

"a Message to *Josiah*, even to *Josiah* King of *Judah*. Here one of the Preachers, Interrupted Me; which Occasion'd My Writing the following Letter, viz.

Friend *Tho. Green*,

Aug. 23. 1693.

HOW I have been Concern'd, with the Disorderly Carriage of many of Your Ministers, You are not altogether Ignorant. Is Your Ministration only in Words, and in Boasting and Talking of Truth, and of being Lambs, and the like; Bolstring up Your Hearers, as if They and You were All Such? O the grief of Heart that some are Exercis'd in, for these Great and Grand Abominations! How can You be Instrumental to turn Them to Righteousness, who are so bad Examples Your Selves, and in crying Peace, Peace, unto Such to Whom the *LORD* hath not spoken Peace. I am even Grieved for You All, to Behold so much Darknes come over You that are the Preachers, and also over Your Hearers. What shall I, what can I do for You, that You may be made Sensible of Your Confused and Bewildred State, and that You might come into that Innocent and Harmless Life, which All the Holy Men of Old were Living Witnesses of, not only in Word, but in Deed and in Truth, doing to All, (without respect of Persons) as They would be done unto? This is that Lesson which All ought to Learn, and to put in Practice, before They take upon Themselves to be Teachers of others.

LINE upon *Line*, *Precept* upon *Precept*, You have had Communicated to You, and that by *DIVINE* Appointment: But You have hitherto set Your Selves in Opposition to *HIS* Spiritual Appearance this Day, as They did to *HIS* Fleshly and Spiritual Appearance in Days of Old. Let the time past be sufficient that You have so long Hardned Your Hearts, and Resisted and Rejected the Counsel of *GOD* against Your selves. Remember and call to Mind who did it in former Days, and See if You be not treading their very Steps, and of Their Spirit and Off-spring. Surely You cannot but be Sensible that what is here written is Truth,

and

and ought not to be gain-said: If so, then what is Required of You; or what will be done to You, that knows Your MASTER'S Will, and are not found a Doer of the Same; You know what's Written, even a *Beating with many Stripes*. Consider what I have said, and the LORD, even the GOD of Worm *Jacob*, (if it be HIS Blessed Will) give You a good Understanding, and Endue you with a right Spirit, that You may yet live to HIS Praise, who is GOD over All, Blessed for ever, and for evermore faith HIS Servant, and Your true-hearted Friend,

Part of a large Letter I writ to another, viz.

NOW, my Friend, You may Perceive by what is afore-written, somewhat of that Innocent and Harmless Life, the LORD of HIS Infinite Mercy, hath brought Me into, and in Which I do Believe, I shall more and more Encrease, and Grow therein, forgetting and freely Forgiving whatever hath been in Days past; for I being Singled out, and Required to Perform and Offer a Strange and Unusual Sacrifice (*viz.* at the *Exchange*) I could not, nor cannot but have Compassion to all Such as in Tenderneſs of Conſcience towards GOD, either Stumbled, or was Offended at It: I ſay for the Sake and Service of all Such, My very Life, yea, My All is given up, Begging of the ALMIGHTY, that I may be made (if it be HIS Will) a Blessing to Them, and an Instrument of Their Everlasting Good.

Aug. 13. at W-H-Court I ſpakethese Words viz. "MANY
 "and Great are the Troubles, Tryals and Exercises
 "of the Servants of the HIGHEST, this Day: But the
 "LORD hath Deliver'd, and will Deliver Them in
 "and through them All. *This following I Deliver'd at*
several Meetings, "IT is written of *Jeremiah* that he Ap-
 "peared as a Man of Strife and Contention; and tho'
 "He Appeard as a Man of Strife and Contention, yet
 "in Deed and in Truth He was a Man of Peace, and
 "of Love, and was no Contentious Person; and if
 any

“any have been made to Appear so in this our Age,
“that is no New Thing. And therefore it concerns
“You All, yea, every Individual of You, and Me in
“particular, to be exceeding Cautious, and to take
“great Heed how We Judge and Condemn Any, by
“or according to Outward Appearance ; for many
“therein and thereby have Judged and Condemned
“Those, whom the LORD, the Great GOD, hath
“Justified : And this I am farther to add, and to let
“You know assuredly, That *Abraham’s Faith*, shall
“have *Abraham’s Blessing*.

THIS following, except the first Paragraph, is what
I spake at several Meetings, which afterwards was
Printed, Intituled, *An Epistle of Love and Good Will to
All Professors of Christianity*.

IT is Sad to Consider, and greatly to be Lamented,
the *Direful* and *Dreadful* Effects which the *Differen-*
ces and *Divisions* about *Religion*, and the Evil Examples
of the highest Professors of it, have occasioned in this
our Age.

O Let all Flesh be Abased (without Exception
of Person, Party, or Sect, whether Professor or Pro-
fane, Male or Female) yea, let every Individual be
Humbled before the ALMIGHTY, for great have
been the *Transgressions* and *Provocations* which They have
Committed against HIS Divine MAJESTY.

O That there was but such an Humble Frame
of Mind in every one of Us, as was in the Holy Men
of Old ! Then should We lay our Hands upon our
own Hearts, and say, *What have I done ? MASTER is
it I ? Is it I, that have Sinned against THEE ? O Search,
Sift, and Winnow Me, till there be no Iniquity found in
Me, and till I be made even such an One as THOU wouldst
have Me to be.*

I Say, if every one of Us were but brought into
this Humble and Sensible State, and low Esteem of
our Selves, All *Enmity* (that great Enemy of Mankind)
would quickly Cease ; and All our *Differences* and *Di-*
visions,

visions, of what kind soever they be, would soon be at an End; and our Holy and Heavenly Conversations would Convert more to Righteousness, than All *Disputations* or *Declarations*, without this Life, have hitherto done, or can do. And therefore am I made (in true Love to You All) thus to write to You, at this Time; Desiring and Beseeching, that a thorow Searching and Cleansing may be Witnessed by every one of Us: So may We live to the Praise and Glory of the Great GOD, and be a Blessing and Comfort to each other, and to All with whom We Converse; which that it may so be, is heartily Desired, and Humbly (yet patiently) Waited for, by one of *Sion's* Mourners.

EXCEPT the LORD of Hosts had left Us a very small Remnant, We should have been as Sodom, and We should have been made like unto Gomorrah, of Old; or (e're this) like unto Jamaica, or the Island of Sicily, of late.

Printed 1693. and given away at several Meetings.

And in Oct. 93, At W-H-Court, I said, "IF ever there was a Time for Fasting and Mourning, it is certainly so at this very Day; and therefore am I sent hither once more to call You, yea, every Individual of You to Fasting, and Mourning, and to deep Humiliation: For how often, how often, how often, would the LORD have Gathered You; even as a Hen Gathereth her Chickens under her Wings, but You would not be Gathered unto HIM: Therefore I am to Declare, That unless You Repent, I say, unless You Repent, and turn to HIM from Whom You have deeply Revolted; Your House, Your Building will be, and must be laid Wast and Desolate: This is a certain and true Testimony, He that can Receive it, let him.

THE Substance of this Message I Deliver'd at most of the Quakers Meetings: And presently after I had spoken All the said Words at W-H-Court, I broke forth into a great
Passion

Passion of Weeping, being Sensible how My LORD Wept over Jerusalem of Old, so I was made to Weep over this People.

May 1694. I had this following Printed, and gave 'em away at several of their Meetings, viz. "A few Words of Great Concernment, to be seriously consider'd of by G. Whitehead, W. Penn, and the rest of Your Ministers.

THUS saith the WORD of Truth, viz.

"YOUR Ministry and Ministration is at an End ;
"and must more and more Decrease, Dwindle,
"and for ever be Extinct. But CHRIST's Ministers,
"and HIS Ministration, are to Increase and Flourish,
"[in the Appointed Season] to the Gladding, Refre-
"shing, and Comforting of the Hearts and Souls of
"the Upright, Sincere, and Single-Hearted.

This is Testify'd to, by one that is a Real, Faithful,
Unfeigned, and True-hearted Friend of Yours.

GO Ye now unto MY Place which was in Shilo, where I
set MY NAME at the First, and See what I did to It,
for the wickedness of MY People Israel, Jer. 7. 12. So will
I do unto This House, which is called by My NAME, as
I did to Shiloh.

About Eight Months after I was made to Declare these
words (at several Meetings) viz. "A Blasting, a Bla-
"sting, a Withering, Dryness, and Deadness, is come,
"and coming, upon All Profession, and upon All Pro-
"fessors, in whom Life and Power is not Witnessed.
"This is a certain and true Testimony ; He that can
"Receive it, let him.

July 15. "IT is Sad to Behold, and greatly to be
"Lamented, to consider the Dead Formality, and
"Deep Hypocrisie which most People of All So-
"cieties are run into. And it is also Sad to Behold
"and to Consider that many Preachers and Teachers
"of Others, who pretend to speak in the Name of the
"HIGHEST, when as They never Heard HIS Voice,

“ nor See HIS Shape at any time. As I was speaking, one of their Preachers interrupted Me.

July 22. At W-H-Court, One having spoken, as He Pretended, in the Name of the LORD, I said, viz. “ WHO, “ who, or what Mortal is Sufficient, or is Fitted and “ Prepared to Declare, or to Deliver a Message from “ the Great and Mighty GOD? And yet I, even I, “ (who am a Man of Unclean Lips, who am but as “ Dust and Ashes, and who am but as a Worm before “ HIS Divine MAJESTY) hath HE Sent to Deliver “ many Messages to You in this Place, the which I “ have Deliver’d in all Faithfulness, and in much Fear “ and Trembling, lest I should speak any Words but “ what HE Required of Me.

August 8. At the same Place “ AS I have been, so still “ I am, a Man of Sorrows; and tho I am made to “ come hither at this Time, and so I have been at many “ other Seasons; yet, as a Man, it is that I should not “ Choose: But being Required by the Great and “ Mighty GOD, if I had not Obey’d, Your Blood “ would have been Requir’d at My Hands, and it “ had been better for Me I had never been Born.

AND in May 1695, (being the Time of Their Yearly Meeting from All Parts of the Nation) I was made to go to Hear what Spirit Moved upon the Face of Their Deeps; and finding Them as High and Exalted as ever, I had this Following Printed, viz.

A few Words of MOMENT to be Imparted to this Yearly Meeting (at London, 1695.) of the People call’d Quakers.

ALL You that Speak, and not from the Mouth of the LORD, are False Prophets. G. F’s. Answer to the Westmor. Petition p. 55. 1653.

They are Conjurers and Diviners, and Their Preaching is from Conjurat[i]on that is not spoken from the Mouth of the LORD, says G. F. Sauls Errand, &c. p. 7. 1654.

NOW if this [what Your Great Apostle and Prophet G. Fox, hath Declar’d] be true, viz. That All are False Prophets, Conjurers, Diviners, and Their Preaching

ching from Conjuratation that is not spoken from the Mouth of the LORD ; Then are You (who are of His Party, and Preachers among the Quakers) Guilty both before GOD and Men, of being False Prophets, Conjurers, Diviners ; and Your Preaching from Conjuratation, whereby You Bewitch and Deceive the People : For I am to Testify unto You, *Viz.* That You do not Preach from the Mouth of the LORD, as You Pretend, but from the Vain Imaginations of Your own Proud, Deceived and Deceitful Hearts. Wherefore I am to Warn You All [and that in the Dread and Fear of the Great GOD] that You Presume not to Preach any more in HIS Name till You come into deep Humility, and out of Your Vain Boasting, and Self-exalted Spirit You are at present found in ; for, till Then, You can never Infallibly know (to Your Everlasting Comfort) HIS Word, either within or without You ; neither can You know the Voice of the true SHEPHERD from the Voice of a Stranger. This is a most certain and true Testimony which I am, at this Time, to Communicate to You, Happy is He who Hears and knows the Voice and Word of the LORD, and is Faithful and Obedient thereto: which that You, and I, may be living Witnesses thereof, to HIS Praise that Created Us, is the hearty Desire of Your true-hearted Friend, who am Constrained [in that Love that is not of this World] thus to Salute and Caution You.

About 1500 of these Papers I gave away at 9 of their Meetings.

AND About 7 Months after this, hearing that They still pretended to Preach by the Infalible SPIRIT, Caus'd Me to Collect several of Their Contradictions, to Manifest that They were not so Guided, the which I got Printed with this Title, *viz.* Some of the Quakers Contradictions, &c. And sent some of 'em with a Letter to W. Penn, G. Whitehead, and the Rest of their Ministers, which also I got Printed, (part of which here follows) and gave 'em away at most of their Meetings.

OFTEN, and many a Time, have I been sent amongst You, with *Line upon Line*, and *Precept upon Precept*. But to this Day You have Stopped Your Ears, and Hardened Your Hearts against whatever I was made to say unto You; and not only Rejected those *Messages*, but in a most gross and vile manner Vilified and Abused the *Messenger*, both with Your *Tongues* and *Pens*; and likewise much Violence done to his Person, [even by Your own Disciples] who, Seeing it pleased You, did frequently pull Him down, [and that in your Sight] and several Times Thrust Him out of the Meetings.

YOUR Contradictions are placed in Two Columns; and tho' You have not Hearkened to what I have been made to Deliver to You, yet it may be You will give Ear to what Your own Preachers have Writ, (as is mention'd in the said Paper) the which if You do, You may plainly See They were not, nor are not, Acted by the Good SPIRIT of the ever Blessed JESUS, but by an Erring, Fallible, Deceivable, and Temporizing Spirit; which ought to be Disown'd, and Testify'd against, by All that are called thereto, as hath been, Your true-hearted Friend, without Flattery.

WHEREIN You have Erred, be not ashamed to Confess and Return; for however You are filled with Confidence of Your Selves, You are fully Seen to Others: You have lost Your Glory, it cannot be hid: The SUBSTANCE is Departed, tho the *Shadows* Remain: Therefore let Humility and Unfeigned Repentance be found amongst You; that *Glory* may be given to HIM who is the Searcher of All Hearts.

FRET not at *Instruments*, neither look so much at Them, as at that Righteous HAND that is turned against You: For it is certainly so, that Those who once knew the Way of the LORD, and afterwards gave way to the Spirit of Evil, Deceit, Hypocrisie, and Formality; Such are more to be Testify'd against, than the very Heathen, or open Profane: *False Bre-*

thren

thren are most Perilous, and *Hypocrites* most Odious in the Sight of GOD and All Good Men.

THE LORD is no Respecter of Persons, Whose Will is, That *Hidden Things* should come to Light ; not to Cast off, but, if possible, to Save.

THE AX therefore is to be laid to the Root of every *Corrupt Tree*, that the Chaff from the Wheat may be Separated.

THIS latter Part was [and now is] writ in that SPIRIT that can [*with Delight*] Love and Forgive Enemies ; but hates Iniquity and Hypocrisie in Dearest Friends.

IN the beginning of *August* 1696, I having got another Paper Printed, intituled, *Some of the Quakers Contradictory Testimonies about Oaths and Swearing, &c.* which said Paper I gave away at All Their Publick Meetings about the Town, having first sent several of 'em to the Meeting of Their Ministers, (which were Directed to *W. Penn, G. Whitehead, &c.* as formerly) with the following Letter.

I, That am a Man of Peace, Love, and Good Will to All Mankind, have been made to Appear like a Man of Strife and Contention : And why was it ? Surely it could not be for any Earthly or Worldly Advantage, that I was made soto Appear ; But certainly it was so Order'd, and that by the very same Good SPIRIT (and at Times, in the same Reluctancy of Mind) that *Jeremiah* was Sent to the *Israelites* of Old. Now if this be true, as most true it is ; Then it concerns You, (unto whom I have so Appeared) to Reflect upon Your Selves, and say, What have We Done, or are a Doing, that Such a Person should be [thus] raised Up, (So contrary to His very Nature and Disposition) to Reprove, Warn, and Caution Us ; as We, formerly, Reproved, Warned, and Cautioned Others. I say, If the Consideration of This, was but duely and deeply Weighed, and Consider'd of by You, (as without doubt, it should and ought to be) Then 'twere possible

possible You might, yet, come to See, and be made Sensible, that 'tis not the *SPIRIT* of *CHRIST* that Acts and Guides You ; and that it hath not been in Enmity or Ill-will (as some of You have Imagined) that I have been made so often to Visit and Exhort You ; but that it was [only] in Love to Truth, and in Obedience to the Good *SPIRIT* of the ever Blessed *GOD* ; in Whose Service, I desire evermore to be found Faithful.

At most of Their Meetings in and about the City, I Deliver'd, at each of'em the following Sentences, viz.

1. " A *SPIRIT* of Slumber and deep Sleep, a Spirit of Formality and Hypocrisie, happened to some in Days past, who profess'd themselves the [only] People of *GOD* : and as it was then, so it is at this very Day ; He that can Receive it, let him.

2. " *THE* Sheeps Cloathing, the Saints Words, most Assemblies are found in at this Day ; but the Saints Life, and the Lambs Nature, is rarely to be found amongst them All : And unless You come in to the Saints Life, and into the Lambs Nature, All Your Hearing, and All Your Preaching is in vain.

3. " *THE* Formalist, and the Hypocrite ; where-ever or whoever They be, are Two Great and Grand Enemies to Those that are the Professors and Possessors of Truth and Sincerity.

4. " *THE* Way, the Way is Narrow, and the Gate is Strait, that Leadeth unto Life ; and tho' many be the Hearers, and the Talkers of it, yet they are but few, yea, very few, that have found, or are, at this Day, Walking in It : This is a most certain, Sad, and Sorrowful Testimony, which I am to Declare to You, at this Time.

Upon the 19th of August as I was speaking that Sentence, viz. The Formalist and the Hypocrite, &c. before-mentioned ; one of Their Women-Preachers Interrupted Me, who after She had done, I said, " Modesty and Shamefastness, is an Ornament becoming Women professing Godliness ; who ought not to Usurp Authority, nor to speak (i. e.
" Preach)

"Preach) in the Assemblies of the Righteous. *But before I had spoken out All the Words, Another began to Preach; after whom, I said, " IF any Man have a Word of Exhortation to the People, He ought to have Liberty without Interruption; and until You come to do Herein as You would be done unto, All Your Hearing, and " All Your Preaching is in vain. And being much Abused by Two Others, I writ this Letter to Them, Aug. 24. 96.*

YOU being Two Formalists and Hypocrites, I am to Couple You together, as Brethren in Iniquity; and that for Your Base, Abusive, Unbridled, and Untuly Tongues, which have been set on Fire by the Old Serpent that Great and Grand Enemy of Me, and All Mankind: And therefore I am neither to Marvel nor to be Troubled at You that are His Instruments, for being so Incenced and so Inraged against Me, who am Raised Up, [and that by the Power of the *HIGHEST*] to Endeavour the Dethroning of that *Luciferian Spirit*, that Rules You, and All Such Spiritually Proud Persons as You are. I say, This is the *Work*, the Great *Work*, I have been, and still am, call'd unto, at this Day. (And Wo unto Me, yea, Wo for ever be unto Me, if I be not in all Uprightness Sincere and Faithful therein.) So that I do Believe neither Your Threats or Flatteries, neither Your Good Words, nor Your Bad, nor Your Pride and Arrogancy, neither the Spiritual Wickedness that is got into Your *High Places*, as they have not hitherto, so I am well Assured they shall never Deprive or Separate Me from the Love and Favour of the Great GOD.

On the 26th of August, at W-H-Court, before any began to speak, I said, " IT is written, That in Days past, the " LORD of Life and Glory Chose the Foolish Things " of the World to Confound the Wise, and the Weak " Things of the World to Confound the Mighty, and " Base Things of the World, and Things that were " Despised did HE Choose; yea, and things That were Not,

“Not, to bring to Nought Things that Were : And
 “as it was then, so it is at this very Day ; He that
 “can Receive it, let him.

ON the 6th of Sept. at Dev. House in the Forenoon, and at
 W-H-Court in the Afternoon, and on the 13th at the Savoy
 in the Forenoon, and at the Bull in the Afternoon ; and on the
 20th at the Park and Horsly-down in the Forenoon, and Whee-
 lers-street in the Afternoon ; and on the 27th, at Ratcliff in
 the Fore-noon ; and at the Peel in St. John's-street in the
 Afternoon, I delivered the following Message, viz.

“HAPPY, Happy, is the Man, and Happy is the
 “Woman, yea, for ever Happy will that Person be,
 “that is Always Waiting, and Resigned up, to do
 “the Will of the Great GOD ; unto Whom, I say,
 “unto Whom one pure Act of Obedience, from HIS
 “Requiring, is more Acceptable, than a Thousand
 “Sacrifices, or Ten Thousand Sermons or Declara-
 “tions, that are Performed in ones own Will : This
 “is a certain and true Testimony ; He that can Re-
 “ceive it, let him. And at most of the said Meetings I
 added these Words, viz. “BLESSED and Happy are
 “Those, whose Ears are Opened to hear the Word
 “of GOD, that keeps It, and Obeys It : Such (and
 “Such only) know the true SHEPHERDS Voice, from
 “the Voice of a Stranger : And thus having Faith-
 “fully Declar'd What was Requir'd of Me, at this
 “Time, I am to leave You ; having My Reward in
 “and with Me, which no Man nor Men can give or
 “take from Men.

Qst. 10. At W-H-Court, I said, “THE Blessing is only
 “to the Poor in SPIRIT, to Those who truly Hun-
 “ger and Thirst, not after the Sound or Voice of
 “Words, (wherein is nothing but Darknes, Black-
 “ness, and great Confusion) but that Hunger and
 “Thirst after Truth and Righteousness ; for to Such
 “and Such [only] the Blessing is.

Nov. 22. At the aforesaid Place, After One had made a
 long Discourse, I was made to say, “WHAT, what is be-
 “come of the Spiritual Worship ? And where are the
 “Spiritual Worshippers to be found this Day ?

O THOU Infinite and Wonderful BEING ! How do'st THOU hide the Mysteries of THY Kingdom from the Wise and Prudent, and Revealest Them to Babes ; even to Those Sincere Souls that are Intirely given Up to Serve THEE ! This, this is THY doing, THOU KING of Righteousness, and KING of Peace : Go on, go on, I beseech THEE ; that THINE own Works may yet Praise THEE ; and that it may be known, that the GOD of Daniel is the only True and Living GOD ; and that HE alone is the Revealer of Hidden-Mysteries to Those who are found Innocent before HIM, and Who are freely and willingly given Up to part with All that is near and dear unto Them, for HIS sake. O THOU Great and Mighty ONE ! Make bare THINE Arm, that the Nations may know there is a GOD that Judgeth in the Earth ; and that will Reward every Man According to His Deeds.

I That am but as a poor Worm, Prostrate My Self before THEE ; Humbly Begging, That THOU wouldst Rule and Reign in and over Me and All Mine, henceforth and for ever.

Now to the KING Eternal, Immortal, Invisible, and only Wise GOD, be Honour and Glory, for ever and ever, Amen.

LAST October was a Twelvemonth, I was taken so Ill and Weak, that I was in Expectation of My Death, and Settled My Affairs in Order thereto, with Directions for My Burial ; And likewise an Inscription for My Grave-Stone, which is as followeth.

HERE Lyeth the Body of John Pennyman, Who was Required [by Abrahams GOD] to Offer up (as Abraham did) an Unusual Sacrifice, at the Royal Exchange in London, Upon the 28th Day of July, 1670. (An Account of which, He Caused then to be Printed *) And for a Perpetual Memorial of which, He Order'd this Inscription.

* And is Reprinted in p. 25. of this Book.

After

AFTER the Foregoing Book was Printed Dec. 1696, I Remov'd into the Country, supposing the Time of My Departure was then Near, and that My Work, and Service was at an End in the City. But I had not been There above Three Months, but I was made to Peruse Several of *Judge Hale's* Writings; and finding many Things Therein, of a Spiritual, and Divine Nature, I took Some of 'em out in Writing; which I Caus'd to be Printed, and which I gave Away to above a Hundred Meetings and Societies, in and about *London*; and one Main, Great, and Principal Reason, for My so Doing, was to *Alarm*, and, if possible, to *Awaken* the People of *All Sorts*, to the Harkening to, and Obeying of the Voice of that Good *SPIRIT*, by which the said *Judge* was Acted, and Guided; who, tho' He made no great Boast, or Outward shew of Religion; yet, in All His Conversation, did Abundantly bring forth the Fruits thereof. I say, This was one Reason, wherefore I Dispersed, and gave Away the said Books; but that was not All that was Intended, and Designed Therein; and as I was Waiting to give more Reasons, I was stop't, and taken very Ill that Night, viz. the 12th of Jan. 1698. For there was other weighty Reasons for My so Doing; but I may not Publish Them at present; However, that the said Book may Remain to Posterity, I have Order'd One of the 10th Edition to be Reprinted, and to be Incerted here.

SOME Necessary and Important Considerations, (to be Consider'd of by All Sorts of People) taken out of (that late Worthy and Renowned Judge) Sir Matthew Hale's Writings: And Therein His own Experience of the Inward, and Invisible Guidance of the SPIRIT of GGD.

The Righteous shall be had in Everlasting Remembrance.

Blessed are the Dead that Die in the LORD, They Rest from Their Labours; and Their Works follow Them.

Printed 1697. and 1698. And are freely given Away by Me (who am made willing to Spend, and be Spent, for the Everlasting well-being of All Man-kind.)

J. P.

At

As Touching My Conscience.

I Have been very Diligent to keep My Conscience Clean, to Incourage It in the Vicegerency that THOU, [the great LORD of the World] hast given it over My Soul and Actions. I have kept It in the Throne and greatest Reverence and Authority in My Heart.

IN Actions to be Done or Omitted, I have Always Advised with It, and taken Its Advice ; I have neither Stifled, nor Forced, nor Bribed It ; but gave It a free Liberty to Advise and Speak out, and a free Subjection of My Will, Purposes, and Actions to It.

IF, through Importunity of Temptations, &c. I have at any time done Amiss, I have not taken Her up short, or stopped Her Mouth, or My own Attention to Her Chiding and Reproof ; but I have, with much Submission of Mind, born Her Chastisement, and Improved It to an Humbling of My Self before THEE for My Failings ; for I looked upon Her as Acting by THY Authority, for THY Service, and to THY Glory ; and I durst not Discourage, Discountenance, or Disobey Her.

WHEN She was pleased, and gave Me Good Words, I was Glad ; for I Esteemed Her as a Glass that Represented to My Soul the Favour or Displeasure of GOD Himself, and how HE stood Affected towards Me.

I have more Trembled under the Fear of a Seared, or Discouraged Conscience, than under the Fear of a Sharp, or Scrupulous Conscience ? because I Always Accounted the Latter, tho' more Troublesome, yet more Safe.

I have been very jealous, either of Wounding, or Grieving, or Discouraging, or Deadning My Conscience. I have therefore Chosen rather to forbear that which seemed but Indifferent, lest there should be somewhat in it that might be Unlawful ; and would rather Gratifie My Conscience, with being too Scrupulous, than Displease, Disquiet, or Flat It, by being too Venturous : I have still Chosen rather to Forbear what

what might be Probably Lawful, than to Do That which might be Possibly Unlawful; because I could nor Err in the Former, I might in the Latter.

I have been Careful to Advise Impartially with My Conscience before My Actions; but lest I had Committed any Thing Amis, either in the Nature or Manner of the Action, I Commonly, every Night, brought My Actions of the Day past, before the Judicatory of My Conscience, and left Her to a Free and Impartial Censure of Them; and what She Sentenced Well Done, I with Humility Returned the Praise thereof to THY Name; what She Sentenced Done Amis, I did Humbly Sue unto THEE for Pardon, and for Grace to Prevent Me from the like Miscarriages. By this means I kept My Conscience Active, Renewed, and Preserved My Peace with THEE, and Learned Vigilance and Caution for the Time to come.

Touching THY Creatures.

I Have not only looked upon THY Blessings and Bounty, in Lending Me THY Own Creatures for My Use; but I have Sought unto THEE for a Blessing upon Them, in My Use of Them. I did very well Observe, That there is by My Sin a Curse in the very Creatures that I Receive, unless THY Blessing fetch it out; an Emptiness in Them, unless THY Goodness fill Them: Tho' THOU shouldest give Me Quails and Manna from Heaven, yet, without THY Blessing upon Them, They would become Rottenness and Putrifaction to Me; and therefore I ever Begg'd THY Blessing upon THY Blessings, as well as the Blessings Themselves; and Attributed the Good I Found, or was to Expect in Them, to the Same HAND that Gave Them.

I Received and Used THY Creatures, as Committed to Me under a Trust, and as a Steward and Accomptant for Them; and therefore I was always Careful to Use Them According to those Limits, and in Order for those Ends, for which THOU didst commit Them

to

to Me : 1st. With Temperance and Moderation ; I did not Use THY Cteatures to Luxury and Excess, to make Provision for My Lusts, with vain Glory, or Ostentation, but for the convenient Support of the Exigencies of My Nature and Condition ; and if at any Time THY Goodness did Indulge Me an Use of Them for Delight, as well as Necessity, I did it but Rarely and Watchfully ; I looked not upon the *Wine* when it gave its Colour in the Cup ; nor gave My Self over either to Excess or Curiosity in *Meats* or *Drinks* ; I Checked my Self therein, as being in THY Presence, and still Remembred I had THY Creatures under an Accompt ; and was ever Careful to Avoid Excess or Intemperance, because every Excessive Cup and Meal was in danger to leave Me somewhat in *Super*, and Arear to My LORD. 2^{dly}. With Mercy and Compassion to the Creatures Themselves, which THOU hast put under My Power and Disposal. When I Considered the Admiral Powers of Life and Sense which I saw in the Birds and Beasts, and that All the Men in the World could not give the like Being to any Thing, nor Restore that Life and Sence which is once Taken from Them : When I Considered how Innocently and Harmlessly the Fowls, and Fish, and Sheep, and Oxen take their Food, that THOU, the LORD of All, hast given Them, I have been Apt to think that surely THOU didst Intend a more Innocent kind of Food to Man, than Such as must be taken with such Detriment to those Living Parts of THY Creation ; and Altho' THY wonderful Goodness hath so much Indulged to Mankind, as to give Up the Lives of these Creatures for the Food of Man by THY Express Commission, yet I still do, and ever did think, that there was a *Justice Due* from Man, even to *These Sensible Creatures*, that He should take Them Sparingly, for Necessity, and not for Delight ; or if for Delight, yet not for Luxury : I have been Apt to think, That if there were any more Liberal Use of Creatures for Delight or Variety, it should be of Fruits, or such other
Deli,

Delicacies as might be had without the loss of Life; But However it be, this very Consideration hath made Me very Sparing and Careful, not Vainly, or Superfluously, or Unnecessarily, or Prodigally, to take away the Life of THY Creatures for Feasting and Excess. And the very Same Consideration hath always gone along with Me, *in Reference to the Labour of THY Creatures.* I have thought that there was a certain Degree of Justice due from Man to the Creatures, as from Man to Man; and that an Excessive, Immoderate, Unseasonable Use of the Creatures Labour, is an Injustice for which He must Accompt.

TO deny Domestical Creatures their convenient Food; to Exact that Labour from Them that They are not able to Perform; to use Extremity or Cruelty towards Them, is a Breach of that Trust, under which the Dominion of the Creatures was Committed to Us, and a Breach of that Justice that is due from Men to Them; and therefore I have Always Esteemed it as part of My Duty, and it hath been Always My Practice to be Merciful to My Beasts; and upon the same Account I have ever Esteemed it a Breach of Trust, and have Accordingly declined any Cruelty to any of THY Creatures; and as much as I might, Prevented it in Others, as a Tyranny, inconsistent with the Trust and Stewardship that THOU hast Committed to Me. I have Abhorred those Sports that consist in the Torturing of the Creatures; and if either Noxious Creatures must be Destroyed, or Creatures for Food must be Taken, it hath been my Practice to do it in that Manner, that may be with the least Torture or Cruelty to the Creature; and I have still thought it an Unlawful thing to Destroy those Creatures for Recreation-sake, that either were not Hurtful when they Lived, or are not Profitable when they are Killed; ever Remembering that tho' THOU hast given Us a Dominion over THY Creatures; yet it is under a Law of Justice, Prudency, and Moderation; otherwise We should become Tyrants, not Lords, over THY Creatures;

tures ; and therefore those Things of this Nature, that Others have Practis'd as Recreations, I have Avoided as Sins.

Touching My Body.

MY Body, which was given to Serve and Obey, became the Empress, and Commanded, and Corrupted My Soul ; Embased and Enslav'd It to Lust and Disorder ; and My Soul, which was given to Rule, became but the Slave of My Body : I Consider'd, That if the Business was thus Carried, My Happiness must be only in this Life ; and that when Death seiz'd upon Me, I had an *Immortal Soul* that had lost Her Time wholly in this World ; and therefore could Expect nothing but Vexation and Everlasting Confusion to All Eternity, &c. Upon These, and the like Considerations, I Resolved, and Practic'd Severity over My Body ; and Refused to Gratify Her Intemperate Desires : Deny'd Them, kept Them in Awe, and under Discipline ; and because I found that My Lusts grew Unruly, by Variety and Curiosity of *Meats* and *Drinks* ; I Subdued Them by Moderate Dyet, and Temperance.

MY Table was Sparing to My Self, My Cloaths Plain, My Retinue, and Attendance, but Necessary : I Chased away My Lusts, with the Contemplations of the Presence of GOD, the End of CHRIST's Sufferings, the Certainty, yet Uncertainty of Death, the State after Death ; and Mingled All My Enjoyments, and Desires, with these Serious and Cleansing Considerations ; and I Peremptorily Refused to Gratify the Cravings of an Inordinate, Sensual Appetite ; and did Resolutely let Them know They should not, might not expect any better dealing from Me ; and My Practice was Accordingly.

Concerning My Wealth.

THE more I had, the more was My Care, and the Greater the Charge that I had under My Hands, and the more was My Solicitude to be a Faithful Steward of It, to the Honour and Use of My MASTER ; but my

My Part was the Least that was in It: Indeed I Rejoyced in this, that My MASTER Esteemed Me Faithful, Committing the Dispensation thereof to My Trust; but I thought it no more Mine, than the Lords Bailly, or the Merchants Cash-keeper, thinks His Masters Rents or Mony His.

AND therefore thought it would be a Breach of My Trust to Consume or Embezil that Wealth in Excessive Superfluities of *Meat, Drink or Apparel*, or in Advancing My Self, or My Posterity, to a Massy or Huge Acquest.

Touching My Reputation.

THO' I have loved My Reputation, and have been Vigilant not to Lose or Impair It by My own Default, or Neglect, yet, I have looked upon It as a brittle Thing, a Thing that the Devil Aims to Hit in a special manner, a Thing that is much in the Power of a False Report, a Mistake, a Mis-apprehension, to Wound and Hurt; Notwithstanding all My Care, I am at the Mercy of Others, without GOD's wonderful overruling Providence. And as My Reputation is the Esteem that Others have of Me, so that Esteem may be Blemished without My Default. I have therefore Always taken this Care, not to set My Heart upon My Reputation. I will use all Fidelity and Honesty, and take Care It shall not be lost by any Default of Mine; and if notwithstanding all this, My Reputation be Foiled by Evil or Envious Men or Angels, I will patiently bear it, and content my Self with the Serenity of My own Conscience: *Hic murus ahenius esto.*

The foregoing is taken out of the Great Audit with the Account of the Good Steward. And in His Book, Of the Nature of True Religion, &c. p. 17. &c. He writes thus, viz.

TRUE Religion Teaches and Tutors the Soul to a high Reverence and Veneration of Almighty GOD, a Sincere and Upright Walking, as in the Presence of the Invisible, All-Seeing GOD: It makes a Man

Man truly to Love, to Honour, to Obey HIM, and therefore Careful to know what HIS Will is ; It Renders the Heart highly Thankful to HIM, both as His Creator, Redeemer, and Benefactor : It makes a Man Intirely to Depend upon HIM, to Seek to HIM for Guidance, and Direction, and Protection ; to Submit to HIS Will with all Patience, and Resignation of Soul : It gives the Law not only to His Words and Actions, but to His very Thoughts and Purposes, that He Dares not entertain Thoughts unbecoming the Sight and Presence of that GOD, to Whom All Our Thoughts are Legible : It Teacheth and bringeth a Man to such a Deportment both of External and Internal Sobriety, as may be Decent in the Presence of GOD and All HIS Holy Angels : It Crusheth, and Casts down All Pride and Haughtiness, both in a Mans Heart and Carriage, and gives Him an Humble Frame of Soul, and Life, both in the Sight of GOD and Men : It Regulates and Governs the Passions of the Mind, and brings Them into due Moderation and Frame : It gives a Man a right Estimate of this present World, and Sets the Heart, and Hopes above It, so that He never Loves It more than It deserves : It makes the Wealth, and the Glory of this World, high Places, and Great Preferments, but of a Low and little Value to Him ; so that He is neither Covetous, nor Ambitious, nor over Solicitous concerning the Advantages of It : It brings a Man to that Frame, that Righteousness, Justice, Honesty, and Fidelity is, as it were, part of His Nature ; He can sooner Dye, than Commit, or Purpose that which is Unjust, Dishonest, or Unworthy a Good Man. It makes Him value the Love of GOD, and Peace of Conscience, above All the Wealth, and Honour in the World, and to be very Vigilant to keep it Inviolably : ---He performs All His Duties to GOD in Sincerity and Integrity ; and whilst He Lives on Earth, yet His Conversation, His Hopes, His Treasure, is in Heaven ; and He Intirely endeavours to Walk suitably to such a Hope : This

Man hath the Life of Religion in Him, and that Life Acts in Him, and will Conform His Soul to the Image of His SAVIOUR, and to Walk along with HIM to all Eternity.

And in His Book of the Knowledge of GOD &c. p. 286, 287. He Says.

GOD hath given to the Sons of Men, in Respect of Sensual Things, Objects, not only for Necessity, but Delight; But here is Their Misery, as well as Their Sin, that They Rest not in what GOD Lawfully Allows.--- And hence it is, that the GOD of Mercy Curses, and that most Justly, HIS Own Blessings, unto That Man that thus Perverts the Use of Them. *Wine* Rejoyceth the Heart of Man, as it was given for that End, but when a Man in the Use of it looks no Higher, but to Sate Himself, there is a Sting put into it, and it proves a Serpent, *Pro. 23. 32.*

Touching the Conscience.

CONSCIENCE is GOD's Vicegerent in Man, and when Her LORD is Angry, the Conscience will Chide: It is a Glas, wherein a Man may, by Reflection, See the Face of Heaven, and of His own Soul. p. 269.

IF Thy Conscience Blame Thee, tho' never so little, Despise It not, nor Neglect this Secret Check, it is a Message from Heaven, that Summons Thee to Thy Duty. p. 372.

CERTAINLY the Sense of the Love of GOD, is either Not at all, or not Awake, when any Man, Considerately, Commits the least Sin against His Conscience. p. 297.

THE Direction of Conscience, when It is well us'd, is seldom without the Immediate Direction of the very SPIRIT of GOD, but if the Guidance of that SPIRIT be Neglected, it will not Return to Thy Assistance when Thou Pleasest. p. 369.

THERE is nothing in the World conduceth more to the

the Composure and Tranquility of the Mind, than the Serenity and Clearness of the Conscience ; keep but That Safe and Untainted, the Mind will Enjoy a Calm and Tranquility in the midst of All the Storms of the World. And altho' the Waves Beat and the Sea Works, and the Winds Blow ; the Mind that hath a Quiet and Clear Conscience within, will be as Stable and as Safe from Perturbation as a Rock in the midst of a Tempestuous Sea, and will be a *Goshen* to, and within It Self, when the Rest of the World without, is like an *Egypt* for Plagues and Darknes. *Contemplations. &c.* 373.

WHATEVER thou dost Hazard, or Lose, keep the Integrity of Thy Conscience, both before Troubles come, and under Them ; It is a Jewel will make Thee Rich in the Midst of Poverty, a Sun that will give Thee Light in the midst of Darknes, a Fortres that will keep Thee Safe in the greatest Danger, and that is never to be taken from Thee, unless Thou Thy Self Betray It and Deliver It up.

His own Experience of the Inward and Invisble Guidance of the SPIRIT of GOD.

THOSE that truly Fear GOD, have a *Secret Guidance* from a higher Wisdom than what is barely Humane ; namely, *The SPIRIT of Truth and Wisdom*, that doth Really and Truly, but *Secretly*, Prevent or Direct Them. Any Man that Sincerely and Truly Fears Almighty GOD, Relies upon HIM, and calls upon HIM for HIS Guidance and Direction, hath It as Really as a *Son* hath the Counsel and Direction of His *Father*. And tho' the Voice be not Audible, nor the Direction Always Perceptible, (or *Discernable*) to Sense ; yet it is equally as Real as if a Man heard the Voice saying, *This is the Way, Walk in it.* And let no Man think that this is a piece of Fanaticism.

AND this Secret Direction of Almighty GOD, is Principally seen in Matters Relating to the Good of the Soul ; yet it may also be found in the Concerns of this Life, which a good Man, that Fears GOD, and

Begs HIS Direction, shall very often, if not at All Times find. *Contemp. p. 45.*

I can call My *own Experience* to Witness, That even in the External Actions of My whole Life, I was never Disappointed of the best Guidance and Direction, when I have, in Humility and Sincerity, Implored the Secret Direction, and Guidance of the Divine Wisdom. p. 323.

THE Observation of the Secret Admonition of the SPIRIT of GOD in the Heart, as It is an Effectual Means, so It is a Calm and Comfortable Means to Cleanse and Sanctify Thy Heart; and the more It is Attended unto, the more It will be Conversant with Thy Soul, for Thy Instruction.---- In the midst of Thy Difficulties, It will be Thy Counsellor: In the midst of Thy Temptations, It will be Thy Strength; and a Grace Sufficient for Thee: In the midst of Thy Troubles, It will be Thy Light, and Thy Comforter: Only Beware Thou Neglect not the Voice of This SPIRIT, it may be Thy Neglect may Quench It, and Thou mayst never hear that *Voice* more.

IT is Impossible for Thee to Enjoy That which must make Thee Happy, till Thou art deeply Sensible of thy Own Emptiness, and Nothingness; and Thy Spirit thereby brought down, and laid in the Dust.---- The SPIRIT of CHRIST is an Humbling SPIRIT, the more Thou hast of It, the more It will Humble Thee; and it is a Sign, that either Thou hast It not, or that It is yet over-master'd by Thy Corruptions, if Thy Heart be still Haughty.

WATCH, therefore, the Secret Perswasions and Diswasions of the SPIRIT of GOD; and Beware Thou Quench It not, nor Grieve It; be sure Thou Observe This Voice.---- This Wind that Blows where It lists, if Shut out, Resisted, or Grieved, may haply never Breath upon Thee again, but leave Thee to be Hardened in Thy Sins: But if Observed, and Obeyed, Thou shalt be sure to have It thy Monitor, and Director upon

upon All Occasions. *When Thou Goest, It will Lead Thee, when Thou sleepest, It will Keep Thee, and when Thou Awakest, It will Talk with Thee.*

[THESE are Faithful, Weighty, and True Sayings; Happy are Those that Witness Them so to be.]

THUS Lived, and Dyed Sir *Matthew Hale*, the Renowned Lord Chief Justice of England---- He was Universally much Valued, and Admired by Men of All Sides and Perswasions.---- And All that knew Him well, do still Speak of Him, as one of the Perfectest Patterns of Religion and Virtue They ever saw.

A Chief Justice of so Indefatigable an Industry, so Invincible a Patience, so Exemplary an Integrity, and so Magnanimous a Contempt of Worldly Things, without which no Man can be truly Great.

*In Chancel.
Nottingham's
Speech to
Baron Rainsford.*

A Person of whom, I think, I may boldly say, That as Former Times cannot shew any Superior to Him, so I am confident Succeeding and Future Times will never shew any Equal. These considerations----put Me to a stand how I should Succeed so Able, so Good, and so Great a Man.----A Person that is, and will be so Eminently Famous to All Posterity.

*B. Rainsford's
Reply.*

*Mr. Baxter's Character of Judge Hale, in the
Account of His Life. Pag. 43.*

SIR *Matthew Hale*, That Unwearied Student ; That Prudent Man ; That Solid Philosopher ; That Famous Lawyer ; That Pillar and Basis of JUSTICE ; (who would not have done an Unjust Act, for any Worldly Price or Motive) That Godly, Serious, Practical Christian, The Lover of Goodness and All Good Men.---- That great Contemner of the Riches, Pomp, and Vanity of the World ; Who, while He fled from the Honour that pursu'd Him, was yet made Lord Chief Justice of the *Kings-Bench*, after His being long Lord Chief

Baron

Baron of the *Exchequer*; Living and Dying--- with the most Universal Love, and Honour, and Praise, that ever did any *English* Subject in this Age, or any that just History doth acquaint Us with, &c.

Judge *Hale* was a Person well Known, yet Unknown; a Publick, yet Hidden Man; which State, was, and is, as yet, known but to few. [*J. Pennyman.*]

HE that Reads this Little Book, in a Serious, and Weighty Mind, may, as in a Glass, plainly see how it is betwixt GOD and His own Soul.

WHAT Man is He that Feareth the LORD? Him shall HE Teach in the Way that HE shall Chuse. *Psal. 25. 12.*

THIS Little *Tract*, is a *Treasure* worth keeping, and to be often Perus'd by People of All Perswasions: For We must All come to Judgment, To give an Account of our *Talents* and *Stewardship*.

Blessed, and Happy; yea, for ever Happy will that Person be, unto Whom it shall be said, *viz.*

Well done, Good and Faithful Servant, Enter Thou into the Joy of Thy LORD. *Mat. 25. 23.*

THE Third Edition I sent to the Ministers, &c. of the Highest Profession, (*i.e.* Quakers. *Sept. 20. 1697.*) with these Lines, *viz.*

IN My Retirement out of the City, I Considered wherein I might do the most Good to You, and to the People of All Perswasions; and I did not know of any thing that might more Conduce thereto, than the Reprinting some of the most Material Things formerly Written by [That Eminent Pattern of Piety, Humility, and Preacher of Righteousness, in All His Life and Conversation,*] Judge *Hale*. Three of which Books I have herewith Sent; and if more be Desir'd, You may have 'em freely given You, by a Lover of Truth and Sincerity, in whomsoever, without Respect to Persons, Parties, or Sects.

* HOW Glad should I be to hear it could be said so, in Truth, of any One of You, or Your Hearers.

Nov. 27. 1697. I likewise writ to the said Ministers and People, this following, *viz.*

I Herewith send you a few more Books of the Tenth Edition, being in all Twenty Thousand which I have given, and am to give away to Your and other Societies, and People ; and how many more are to be Printed, I know not as yet, tho' I am apt to think more must be, for by Them I cannot but Hope several will be Awakened to *Righteousness* (out of that Formal, and False Rest, which They, and You, Seem, at present, to be Fixed and Settled in) which to hear of You, or any Others, would be a sufficient Recompence for All the Care and Pains I have taken, or shall take herein.

MY coming to Town this Winter, was Chiefly to give Away the said Books, so that if any of You Desire more, You may have Them freely given, by Your Friend (who am a Lover of Truth and Sincerity in whomsoever without Respect of Persons.)

AFTER I had given several Thousands of the foresaid Books, to Most, if not All, the Dissenting Meetings, in, and about Town, with some other Societies, I caus'd an Advertisement to be Printed, the 22d of *January*, giving Notice, That It would be given to any Sober Person that call'd for It, any Time That, or the next Month ; and also sent several Persons to Dispose of 'em at many other Publick Places, where I had not been : In which Time, I was taken so Ill, that I kept My Bed near Two Weeks ; and on the 9th of *February*, Order'd the following to be printed, *viz.*

For Mr. Penn, and the rest of Your Preachers and People that Meet at W-H-Court, or elsewhere.

AFTER I had for several days Suffered in My Body, I was made to Write the first Three Lines with turn'd Commas, on the 5th Instant ; and the next day got One to Copy over the following Scriptures, but am not to make either Reflection or Observation

Baron of the *Exchequer*; Living and Dying--- with the most Universal Love, and Honour, and Praise, that ever did any *English* Subject in this Age, or any that just History doth acquaint Us with, &c.

Judge *Hale* was a Person well Known, yet Unknown; a Publick, yet Hidden Man; which State, was, and is, as yet, known but to few. [*J. Pennyman.*]

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Blessed, and Happy; yea, for ever Happy will that Person be, unto Whom it shall be said, *viz.*

Well done, Good and Faithful Servant, Enter Thou into the Joy of Thy LORD. Mat. 25. 23.

THE Third Edition I sent to the Ministers, &c. of the Highest Profession, (*i.e.* Quakers. Sept. 20. 1697.) with these Lines, *viz.*

IN My Retirement out of the City, I Considered wherein I might do the most Good to You, and to the People of All Perswasions; and I did not know of any thing that might more Conduce thereto, than the Reprinting some of the most Material Things formerly Written by [That Eminent Pattern of Piety, Humility, and Preacher of Righteousness, in All His Life and Conversation,*] Judge *Hale*. Three of which Books I have herewith Sent; and if more be Desir'd, You may have 'em freely given You, by a Lover of Truth and Sincerity, in whomsoever, without Respect to Persons, Parties, or Sects.

* HOW Glad should I be to hear it could be said so, in Truth, of any One of You, or Your Hearers.

Nov.

Nov. 27. 1697. I likewise writ to the said Ministers and People, this following, *viz.*

I Herewith send you a few more Books of the Tenth Edition, being in all Twenty Thousand which I have given, and am to give away to Your and other Societies, and People; and how many more are to be Printed, I know not as yet, tho' I am apt to think more must be, for by Them I cannot but Hope several will be Awakened to *Righteousness* (out of that Formal, and False Rest, which They, and You, Seem, at present, to be Fixed and Settled in) which to hear of You, or any Others, would be a sufficient Recompence for All the Care and Pains I have taken, or shall take herein.

MY coming to Town this Winter, was Chiefly to give Away the said Books, so that if any of You Desire more, You may have Them freely given, by Your Friend (who am a Lover of Truth and Sincerity in whomsoever without Respect of Persons.)

AFTER I had given several Thousands of the foresaid Books, to Most, if not All, the Dissenting Meetings, in, and about Town, with some other Societies, I caus'd an Advertisement to be Printed, the 22d of *January*, giving Notice, That It would be given to any Sober Person that call'd for It, any Time That, or the next Month; and also sent several Persons to Dispose of 'em at many other Publick Places, where I had not been: In which Time, I was taken so Ill, that I kept My Bed near Two Weeks; and on the 9th of *February*, Order'd the following to be printed, *viz.*

For Mr. Penn, and the rest of Your Preachers and People that Meet at W-H-Court, or elsewhere.

AFTER I had for several days Suffered in My Body, I was made to Write the first Three Lines with turn'd Commas, on the 5th Instant; and the next day got One to Copy over the following Scriptures, but am not to make either Reflection or Observation

vation concerning Them, but must leave That to Your Selves, not doubting but You will easily Understand the Signification of their being thus sent to You, without My Interpretation.

‘LEST I should be Exalted, or Lifted up above what ‘is meet, it was, and is Necessary I should have Trouble in the Flesh.

AND the LORD said unto Me, get Thee unto the House of Israel, and Speak with MY Words unto Them. For Thou art not Sent to a People of a Strange Speech, and of an Hard Language, but to the House of Israel: Not to many People of a strange Speech, and of an hard Language, whose Words Thou canst not Understand: Surely, had I sent Thee to Them, They would have Hearkened unto Thee. But the House of Israel will not hearken unto Thee; for They will not Hearken unto ME. Ezek. 3. 4. &c.

JOHN (the Baptist) did no Miracle; but All Things that John spake of CHRIST were true. Jo. 10. 41.

THE Scribes that were of the Pharisees part, said (concerning Paul) We find no Evil in this Man: But if a Spirit or an Angel hath Spoken to Him, let us not Fight against GOD. Acts 23. 9.

Aldersgate-street,
Feb. 9. 1698.

This is All I am to communicate to You at this Time.

ABOUT a Week after, several of the foregoing were sent to Mr. Penn, &c. I was Restor’d to My former Health, and Hearing: Praised, and Magnify’d be the AUTHOR thereof for ever, and for evermore, faith HIS Servant, J. P.

AND after the foregoing was Printed and the Work Finished, for which I was sent to the City last Winter, I Return’d To Hackney, Mar. 29. And about a Year after I had been There, viz. Mar. and April, 1699. I was made to Go to Several of the Quakers Meetings, and to Deliver this following, viz.

“**W**HERE any Form, without the POWER, and
“ where an Image without LIFE is set up and
“ Exalted

“ Exalted There, and by such a People, the Worship-
 “ pers in *Spirit* and in Truth, are Despised and Re-
 “ jected. This is a most certain and true Testimony ;
 “ He or She that can Receive it, let 'em. And tho'
 “ the Words of the Prophets were Read every Sabbath-
 “ Day in the *Jews* Synagogues ; yet, Their Rulers
 “ neither knew the true SHEPHERD's Voice, nor
 “ the Voices of the *Prophets* ; as saith the Scriptures of
 “ Truth (*Acts* 13. 27.) And tho' the Words of the
 “ *Prophets*, and also of the *Apostles* are frequently De-
 “ clared, and Spoken in Your Assemblies ; yet, most
 “ that pretend Themselves Ministers of CHRIST, nei-
 “ ther know HIS Voice, nor the Voices of the *Prophets*,
 “ nor of the *Apostles*.

“ THIS is the *Message*, I have been made to Deliver
 “ at most of Your Meetings, in and about this City.
 “ And tho' the Words, are the Words of Truth and
 “ Soberness ; yet some (*of Your Preachers*) have not cea-
 “ sed (as the *Jews* did of Old) to Contradict, and
 “ Blaspheme the Good SPIRIT of the Ever-Blessed
 “ GOD, by which It was Declared and Spoken: And
 “ therefore I was made to come hither at
 “ this * Time, to Warn and Caution You ;
 “ to Beware, lest that come upon You,
 “ which is Spoken of in the *Prophets*, and
 “ which *Paul* also Spake to the *Jews*, viz. Behold, Ye
 “ Despisers, and Wonder and Perish ; for I will work a Work
 “ in this Your Day (I say, in this Your Day) which You
 “ will not Believe, altho' it should be Declared unto You. And
 “ thus having Faithfully Performed what is Required
 “ of Me at this Time, I am to leave You, and to de-
 “ part in Peace.

* W. H. Court
 and Devonsh.
 House.

*Several Thousands of the aforesaid Message were Printed,
 and given away at the Quakers Meetings, and elsewhere.*

And in November and December, 1700. I went to All
 the publick Meetings of the said People in and about
 the City viz. W-H-Court, Devonsh. House, Bull, Savoy,
 Westminster. St. John's, Wheeler-street, Ratcliff, Horsly-down,
 Park

Park in Southwark, where I spake these Words, viz.
 "BE Awakened, for My Coming hither is to Awaken
 "You, that, if possible, You may yet come to hear-
 "ken; To what? Not to the Voice of Words [where-
 "in is nothing but *Blackness* and *Darkness*, and great
 "Confusion] but I am to Warn You to hearken to Truth
 "and Righteousness in Your inward Parts; for, until
 "those Fruits be brought forth by You, All Your
 "Hearing and All Preaching is in Vain. This is the
 "Message I was to Deliver to You at this Time, which
 "having Faithfully Delivered, without *Adding* or
 "*Diminishing*, I am to leave You, and to depart in
 "Peace, with My Reward in and with Me, which
 "no Man or Men can give or take from Me. Prai-
 "sed and Magnify'd be the AUTHOR thereof for
 "ever and for evermore, saith HIS Servant, J. P. and
 "let All the Upright, Single and Sincere Hearted, say,
Amen.

This also was formerly spoken at Nine of the aforesaid Meetings, viz.

"HAPPY is the Man, and Happy is the Woman,
 "yea, for ever Happy will that Person be, who is
 "Always Waiting and Resigned up to do the Will of
 "the Great GOD; unto Whom, I say, unto Whom,
 "one pure Act of Obedience from HIS Requiring, is
 "more Acceptable than a Thousand Sacrifices, or
 "Ten Thousand Sermons or Declarations, that are
 "performed in one's own Will. This is a certain and
 "true Testimony: He that can Receive it, let him.

Likewise this was spoken at Their Yearly Meeting, Whitf. May 29. 1700. after Five or Six had done Preaching, viz.

"THE Harlot, the Harlot Seeks by Alluring and
 "Inticing Words to draw from the Soul's BELOVED:
 "Happy is the Eye that Sees Her, and the Foot that
 "Turns from Her; for Such are Circumcised both in
 "Heart and Ears; and, until You be Circumcised
 "both in Heart and Ears, You cannot be truly Happy,
 "neither can You know the true SHEPHERD's Voice
 "from the Voice of a Stranger. This is a certain and
 true

"true Testimony which I was to deliver to You, and
"so to depart in Peace.

The following Letter being sent Me, *Dec. 11. 1700.*

I caus'd It to be Printed, with some of the aforegoing
Messages, that, if possible, the Persons chiefly concern'd
might Receive Benefit thereby, as was heartily
and truly Desired by Me.

Worthy Sir,

OUT of the Integrity of My Heart and Sincerity
of Spirit I have written these Lines, and not
from a Notion of Words conceiv'd and brought forth
in the comprehensive Part, which, tho' never so true
in Themselves, are of no Value, and yet too much
Abounds in this Day : But I write as I feel it arise in
My Heart, to the End that We may have Fellowship
in the Spirit (of *Purity and Holiness,*) knowing You to
be One that the LORD hath Concerned in a mighty
Work, to Witness against the Corruptions of that Great
and Stiff-necked People call'd *Quakers*, who stop Their
Ears, and put to Death Spiritually any that Appears
contrary to Their Form, tho' He be, as *Stephen* was fill'd
with the Holy Ghost, yet shall He be called a Blasphemer,
and Cried out against ; so great an Enmity
Lodges in the Spirit of Formality against the true Spirit
of JESUS in HIS Servants. And it is to be Lamented
that Those, whose Doctrine was to Direct People to
the true Teacher, should now Exalt Themselves and
set up a *dead Image*, which Their Leaders have Formed,
and the People follow, as did the *Israelites* the *Golden
Calf*, which, nevertheless, will at last be ground to
Powder, and become bitter Waters to many.

IT is My Prayer therefore, that the Invisible ARM
may Strengthen and Support Your Spirit under All Your
Contests with this Lofty and Selfwill'd People: And
for My own part may say, (tho' the most Inconsiderable
of any) that My Soul hath been Wounded, and
have Mourned in Secret on Their Behalf ; who, tho'
several have been sent to Declare and make known un-

to

to Them, that Their Day is over, and Their Glory departed, yet will They neither Confess, See, or Believe it ; but, as the *Jews* of Old, persevere in Their own Ways, to Their greater Condemnation ; so that Happy are all Those that are Redeem'd out of All Opinions, Worships and Religions set up by Men ; for They can only Praise HIS Name, who is (*and is to be*) Exalted over all Hills and Mountains, that goeth on in HIS wondrous Works, that none can hinder. Here the Experienc'd Soul knows, that One Day within, in the Power, is better than a Thousand without, in the Form : And as the Ministration of the SPIRIT, will be exceeding Terrible to out-side Forms, so much more to Those Teachers that are Talking of It, and yet are Warring against It, and Persecuting the Life thereof. And though the False and Usurping Spirit in Forms, sits as a Queen, and says in Her Heart, She shall See no Sorrow ; yet, as was said, Her Judgment shall come in one Day, even Loss of Children and Widowhood ; yea, She is already forsaken by Those who are come to hear HIM speak that hath the Words of Eternal Life, who Speaks not as the Scribes and Pharisees of our Times, to whom the Ministration of GOD is Terrible, and will be yet more, as the Day grows Brighter. I would not run out into too many Words, for I am Sensible to whom I write, and that the true Knowledge of GOD is in a *Divine Silence*.

AND now I shall write a few Words of Counsel and Advice (not only to My Nearest and Dearest Relations (of what kind soever) but also to Those who have been more particularly Concerned and Engaged in Discovering and laying open the Immoralities and Miscarriages of the highest Pretenders to Religion. Oh ! that every One of You, who have Seen the Evils and Miscarriages of Others, might make a diligent and deep Search into Your own Hearts, and See if You are not Guilty [before the Invisible and All-seeing EYE] of some one Iniquity or other, that Offends

sends HIS Holy, Pure and Divine MAJESTY, which, if (upon a diligent Search) You find Your Selves Guilty; My Desire, My Request, yea, My Hearty Prayer, both for You and My Self, is, That We may never let HIM Rest, till HE hath Cleanfed, Purged and Purify'd Us from All Secret and Hidden Sins, and from All Filthiness of Flesh and Spirit: And this I Beg in the Name and for the alone and only Sake of Our for-ever-Blessed LORD and Saviour JESUS CHRIST, *who gave HIMSELF for Us, [who truly Love, Fear and Obey HIM] that HE might Redeem Us from All Iniquity, and Purifie unto HIMSELF a peculiar People, zealous of Good Works.* This is that Happy State and Blessed Condition, which My Self, with some Others, for these many Years have been Labouring for and Pressing after, and which (through the Infinite Mercy of the Great GOD) We have in some measure Attain'd; and therefore cannot but, in true Love, advise You All, my Dear Friends, to be like minded, in Labouring for, and Pressing after the Same; that so You may Reap the Benefit, and I the Comfort of All the Desires and Prayers which have been made, either for You or My Self.

BLESSED and Happy, yea, for ever Happy will They be, who hears the Word of GOD, near, or in Their Hearts, that keeps It, and is in All Faithfulness Obedient to It; Such will stand as Fixed and Immoveable [in the Midst of All the Confusions, Dividings and Shakings that are, or are to be, in Church or State] as a firm Rock in the midst of a Rough and Tempestuous Sea. This is a certain, sure and true Testimony.

He shall not be Afraid of any Evil Tidings, His Heart is Fixed, Trusting in the LORD.

OTHOU Great and Infinite BEING, before Whom All Nations are but as the Drop of a Bucket, in Comparison of THEE; Bless, Preserve and Keep Me, and All that truly Fear THEE, from All and All manner of Evil, [whether of Flesh or Spirit] from henceforth and for ever, is the Desire,

Desire, Humble and Hearty Prayer of One of the Unlearnedst, Weakest and Unworthiest of All THY Servants ; yet am One that have been made willing (and that with Gladness of Heart) to follow THY Leadings, whether into Good or Evil Report, Praised and Glorified be THY Name for evermore, saith THY Servant, and let all the Upright in Heart say, Amen.

AFTER my Wife had lived several Years in a very weak and languishing Condition, (as to Her Body) She departed this Life the 14th of Jan. 1701. and that Night, being in a Serious and Weighty Condition, I happen'd to Read this following, which, being pertinent to My present State, I then Copied out, viz.

IN All the Dispensations of THY Providence, Enable Me to See Them, and to Sanctifie THY Name in My Heart with Thankfulness, in My Lips with Thanksgiving, in My Life with Dutifulness, and Obedience. Enable Me to live to the Honour of that Great Name of THINE, by the which I am Called ; and as I profess My Self to be one of THY Servants, so I may Study and Sincerely Endeavour to be like THEE in All Goodness and Righteousness, that I thereby may bring Glory to THEE, the Only Great and Merciful GOD, and may in All My Words and Actions manifest the same ; even so, Amen, saith THY Servant,

J. P.

IN June following I being Inform'd of the Quakers Scandalizing Me in one of Their late Books, and finding it to be so, I writ and carried a few Lines (Directed for Mr. Penn G. Whitehead and the rest of Your Preachers and People) concerning It, viz. June 7.

I having Received the Truth in the Love of It am Obligated and Constrained to do what Good I can in My Generation, and in Pursuance of which I am to Communicate to You what follows. But in the 1st. Place I think it proper to Remind You of something that Hapned at Your Last Yearly Meeting.

I Being at Your Bookseller's Yesterday, I Read (in Your Book lately Printed, called, Judas and the Chief Priests, &c. in Ans. to G.K.) this following Passage, viz. J.P.

After

After He left the Quakers, carried a Bible and Books of Martyrs to the Exchange to burn them, Pag. 9. Now this being a Notorious Falshood, and a most Scandalous Defamation, both to My Self, Family and Relations, I do expect You make Me Satisfaction for the Wrong and Injury You have done to the Truth, and to My Self and Relations therein. I wait Your Answer.

THEY sent Me Word, That if I would call of *John Field* next Day, about Twelve of the Clock, He should give Me Their Answer: Accordingly I Attended upon Him, but He told Me, He had no Answer from Them, tho', He said, He did mention My Paper to 'em. And seeing I could get no Answer from the said Meeting, tho' I waited Two days for it; I went to the Publick Meeting-House at *W. H. Court* the 11th instant, and There, after Five or Six had done Preaching, I said, viz. "Truth, and the Testimony to It" and for It, made the Righteous in All Ages, as It "hath done Me in this My Generation, as Bold as a "Lion; and, in order thereto, I am come hither at "this Time, to Acquaint You; That whereas You have lately Printed a Book, called, *Judas and the Chief Priests*, &c. And after I had spoken those Words touching the Scandal before-mention'd, One of Their Chief, from Their Preaching Gallery, desired Me to desist, saying, *That was not a proper Place or Time † to speak about such Matters*: Then I desired They would appoint Me any other Time or Place, and I would Attend it for Their Answer: Then One of Their Preachers said, *If I would come*

† Tho' certainly 'twas the properest Place, seeing I could not get their Answer in Private. And for the Time it was most seasonable, Their Friends being met There (from all Parts of England, &c.) who might be truly Inform'd (before they carried those Books into the Countries) of that Abuse and Aspersion which was so Maliciously and Unjustly cast upon Me.

to Their Meeting [of Their Ministers] the next Second Day, I should have an Answer; with which, I told 'em, I was satisfied, and so departed. And upon the 16th

Instant (Being the Day appointed.) I went (and took several Friends with Me) to Receive Their Answer, which was, That *They were not Answerable for the Matters of Fact Quoted in Their Books, but were only concern'd for the Doctrinal Part ; and that if I had any satisfaction to Demand, I must Seek it of John Whiting, whose Name was to that Book.* This was all the Answer We could get of 'em ; and so parted. However, Three of My said Friends went to *John Whiting, June 19,* and asked Him how He could Assert such a Falstity upon Me ? He Replied, *He did not Charge John Pennyman ; and being asked whom He meant by J. P. He said, He knew several J. P's. naming some, but He was not Obliged to Charge Himself, or to Declare whom He meant.* Thus Deceitfully and Disingenuously did They deal with Me in this Matter : But I being a Man of Peace, and being Resolv'd to follow Peace with Them, and All Men, so far as I may with a Good Conscience, I pass'd by the Same, as I had done many others formerly of the like Nature from that People ; which, one would think, should cause Them to consider, how Injuriouly and Unworthily They have dealt with an Innocent and Harmless Person, who have Sought nothing of Theirs, but has Endeavour'd, to the Utmost of His Understanding, both by Word and Writing, to shew Them wherein They have Erred, that so They might Repent, and be Everlastingly Happy : I say, this being His sole End and Aim, next to the Glory of the Great GOD ; methinks, even common Ingenuity and Humanity should cause Them to Blush and be Ashamed, that ever They should have Vilify'd and Scandaliz'd such a Person for His Labour, Faithfulness and Service therein : But if, notwithstanding all this, They shall Persist, and go on in Their Impenitency and Hardness of Their Hearts, and spurn against every thing that has been, or may be said for Their Endless and Everlasting Good ; then They must bear their own Iniquity, when the SEARCHER of All Hearts calls Them to Judgment for All Their hard Speeches, which

which They have Wrongfully and Injuriouſly ſpoken againſt the Innocent.

IS My Reputation Wrongfully Blaſted? (ſaid a moſt worthy Perſon *viz.* Judge *Hale*,) yet if I (*J. P.*) can lay open My Conſcience before the Great and Glorious GOD, and can clear My Self to HIM, and can Appeal to HIM, Who is the Searcher of My Heart, and Knows All My Thoughts and Actions; and can but Receive an Approbation from HIM; I value not the Approbation, or Eſteem of Men: HE can clear up My Reputation as the Noon-day, and will do it, if HE See it fit for My Good and HIS Own Glory: But if HE doth not, HIS Will be done; I am Contented, and value not All the Scorns and Reproaches, All the Calumnies and Slanders laid upon Me by the Men of this World, in Compariſon of that Content and Satisfaction I have in the Enjoyment of the Preſence of the All-ſeeing EYE, that Sees, and Knows, and Juſtifies Me: This, this is My true Joy and Crown of Rejoycing for ever and for evermore. *Amen. Hal-lelujah.*

Whitſ. 1701. at W-H-Court I ſpoke theſe Words, viz.

"THIS is My Rejoycing, the Teſtimony of My
"Conſcience, that in Simplicity and Godly Sincerity
"not with fleſhly Wiſdom, but by the Grace of GOD,
"I have had My Converſation in the World; and in
"which Bleſſed and Happy State, I do Believe, I ſhall
"be Preſerved unto the End of My Days. And tho'
"I never Stiled My Self by the Name of *Man of Love*
"(As ſome has done,) yet certainly, few upon Earth,
"ſo far as I know My Self, may more truly be ſo
"called; however, I have been, or ſtill am made
"to Appear to the Contrary to Thoſe, whoſe Eyes
"and Ears are Abroad: But Wiſdom is Juſtified only
"of Her own Children; Happy are Thoſe that are
"Endued with that Wiſdom.

A Friend having sent Me a Letter of good Advice, I Returned these few Lines in Answer Oct. 38. 1701.

LAST Night I Receiv'd Yours of the 17th Instant, and Therein Your Care and Concern for My Everlasting Good, and for which I do acknowledge My Self Obliged to You; tho', I may say, for above these Thirty Years I have in all Faithfulness Obey'd the Good *SPIRIT* of the Ever-Blessed GOD, whether It Led Me into Good or Evil Report, either in Religious or Civil Concerns; and therein hath been, and still is, My Comfort and great Satisfaction at this very Day; Praised be the *AUTHOR* thereof for ever, saith HIS Servant, and Your true Friend.

PRAY tell My Old Friend M——That *Joseph*, who was cast out from His Brethren, is still alive; Praised be His *PRESERVER* for ever. Jan. 8.

AND tho' I thus writ to My Friend, yet I was then, and am as truly Sensible of My own *Leanness* at this very Time, (*Febr.*) as the Prophet was once sensible of His, (*Isa.* 24. 16.) And that is one chief Cause of My being much in Retirement: And, indeed, I may say, as one did of Old, *I am shut up, and cannot come forth*, (*Pf.* 88. 8.) So that My *PILLAR* of Cloud by Day, and *PILLAR* of Fire by Night, seems, at present, to stand still; and until that *PILLAR* Move, what Real Good can any of *IT*'s Servants do? And therefore it is My Care and Greatest Concern to be Always Waiting for the Moving and Guidance of *THAT*, which can only Glorifie the *LORD*, and which can only bring Endless, and Everlasting Happiness to Those, who are, or shall be Accounted Worthy to Enjoy that *PEARL* of Greatest Price.

AS the Hart panteth after the Water-brooks, so doth My Soul pant after THEE, O GOD. O let Integrity and Uprightness Preserve Me, for I wait on THEE; yea, I commune with My own Heart, and My Spirit within Me maketh diligent and deep Search, lest any Iniquity or Guile should Remain, or be Found in Me.

AND

AND I being in the aforefaid State and Condition ; and alfo being very Deaf for feveral Months, ftirr'd not Abroad all that Time : But My Hearing being wonderfully given Me again, without the Ufe of any Vifible Means, I then wafte to come to *London, March 10.* And fince, was made to go to feveral of the *Quakers* Meetings, where I fpake all the following Sentences ; with thefe Marks. [“]

Mar. 22. at W-H-Court, and at the Bull and Mouth.

“MANY, yea, many, and various *Spirits*, are gone Abroad into the World: It is therefore Good, yea, Neceffary for every one to have Salt in Themfelves to favour withal ; that fo They may come to Know, and clearly to Difcern the True SHEPHERD's Voice, from the Voice of a Stranger. This is what I was to Deliver to You at this Infant, without adding any more Words.

April 5. “WE Charge You All, faid one of Your Chiefest Preachers, (*viz. Edw. Burrough*) and that by the LORD, That none of You fhould Speak but by Eternal Motion (*meaning upon thefe Occafions*) in the Name of the HIGHEST ; for, if You do Speak otherwife, the *Incbanter*, the *Incbanter*, (*i. e. the False Prophet*) fpeaks, and His Words Eat as a Canker, and Darkens and Vails All Thofe that Harken to 'em.

“IT is written of fome, that in Days paft were come fo far as to be Believers in the LORD JESUS ; yet, when the Servant of the LORD, (*Paul*) Enquired of 'em, Whether They had Receiv'd the SPIRIT Yea or Nay? They Ingenuoufly, Honeftly, and Plainly Confefled, They had not: Yet thofe very Perfons did afterwards Receive the SPIRIT, and were Acted and Guided by IT [Glad fhould I be to hear You were come to the fame Confeflion and Enjoyment.]

“Happy are They, and they only that are fo Exercifed. “HE is Rifen, HE that was the Glory of *Israel* is Rifen ; yea, HE that is the Chiefest of Ten Thoufand is Rifen: HE is not to be found among the Tombs : Neither is HE to be found among the Painted

“ *Sepulchres*: The Living, the Living is not to be found
“ among the Dead. He that hath an Ear to hear,
“ let him hear.

April 8. “ HE that is Instructed unto the Kingdom
“ of Heaven, bringeth forth of His Treasure, Things
“ New, and Old. Something of which I am to Impart
“ unto You at this Time, and they are a few Words
“ of Your Ancient and Chiefest Ministers, or Prea-
“ chers, (*viz. Edw. Burrough and Al. Parker*) which are
“ these, *viz. A Multitude of Words in one particular Mee-*
“ *ting, to one and the same People, will burden the Seed, and*
“ *bring Deadness upon the Hearers*: Yea, they Decla-
“ red, *That that Nature that could not Live without Words,*
“ *was to be Famished, Plagued and Tormented.* Now,
“ whether You have Observed, and Obeyed this Doct-
“ rine in Your Practice, it concerns You, [*that are*
“ *now the Teachers of this People*] deeply to weigh, and
“ consider. And after one of Their Ministers had made a
“ long Discourse I farther Said, “ As the Body without the
“ Spirit is Dead, so Words without Life are Dead also.
“ He or She that have an Ear to hear, let ’em hear.

April 12. “ THE Ministers, or Ministry of Words,
“ tho’ ever so true, yet unless they be spoken from the
“ Motion and Counsel of GOD, they are All alike
“ Unprofitable to the People that hearken to ’em, at
“ this Day. It were better, yea, much better for Us
“ All to keep Silent, In the Silence of all Flesh, tho’
“ We should be Accounted Fools (*or be Reproached*) for
“ so doing; yea, I say it were better for Us All, in
“ these Solemn Meetings, to be in Silence than to utter
“ Words without the Guidance of the Good SPIRIT of
“ the For-ever-Blessed GOD. One of Their Preache-
“ resses Interrupting Me, I Replied, “ Modesty and Shame-
“ fac’dness is an Ornament becoming Women pro-
“ fessing Godliness; and where that is wanting, true
“ Christianity is also wanting. *A Multitude of Words*
“ *having been spoken, and the People looking still for more, I*
“ *said, “ Why! Why stand You Gazing! Why are You*
“ *hearkening to a Multitude of Words without You!*
“ Just

"*Just Lot* is within ; yea, HE that is Oppressed as
 "a Cart with Sheaves is within, in the *Formalist* and
 "Hypocrite as well as in the *Profane* : He that hath an
 "Ear to hear, let him hear. *And in the Afternoon after*
one had done speaking, I said, "IF Death be in the Pot,
 "and speaks through the Earthen Vessel, There the
 "True SHEPHERD's Voice is not known.

April 19. "WHAT can be done ? What may be
 "done for Your Endless and Everlasting Happiness ?
 "And as nothing has hitherto been wanting, so I do
 "assure You nothing shall be wanting on My Part,
 "that every Individual of You may Obtain the Same.
 "I never came, or was ever Sent hither with Pleasing
 "and Inticing Words, either to gain Profelytes, or to
 "draw Disciples after Me. And tho' I have been
 "made to be a Dread and Terror, to the *Hypocrite*,
 "Formalist and Double-minded ; yet I would willingly
 "be as a *Barnabas*, to Comfort and be a Refreshing to
 "All the Honest, Sincere and Upright Hearted. *In*
the Afternoon I spake these Words, viz. "Many yea, ma-
 "ny of You have been long Hearers of the Words of
 "Men ; But of the Word of LIFE, and of that BREAD
 "that came down from Heaven ; many, yea, most of
 "You, are (as yet Ignorant of, and) Strangers to.

April 22. "IT is written of Two of Your Ancient
 "Ministers, who Declared, That They were to cease
 "from Words spoken from the Comprehensive part of
 "Man's Understanding ; yea, They Declared that
 "They were to cease from Words, [even of Truth]
 "spoken from the Comprehending part of Man's Un-
 "derstanding : And from [Thus] Speaking in Set
 "Meetings, and so to give way to a Greater, [yea,
 "I say, to a far Greater] Glory, to wit, The SPIRIT'S
 "Teaching, Leading and Speaking in the Saints. That,
 "That is the Day and Dispensation, which Some are
 "Waiting for, and Longing after : Happy are Those
 "that are so Exercised. *After One had Spoken a few*
Sensible Words, I Spake these, "THE Chaste Spouse
 "keeps at Home, but the Harlot gads Abroad.

April 26. "THE Way, the Way is narrow that
 "Leadeth unto Life ; and tho' many be the Talkers,
 "Writers and Disputers about It ; yet few, yea, very
 "few there be that have found It, or are, at this Day,
 "Walking in It. This, this is cause of Sorrow and
 "Sadness, to the Sincere and Upright Soul ; in whom,
 "I say, in whom there is no Guile. *And in the After-*
noon, after a long and tedious Declaration of dry and dead
Words were spoken, I said, "When ! When shall a mul-
 "titude of Words cease, and the Word of the LORD
 "only and alone be Spoken upon these Occasions, in
 "these Assemblies ? Oh ! When shall it once so be !

April 29. "I having been made Sensible what it is
 "to speak in the Name of the LORD upon these
 "Solemn Occasions, makes Me to Speak in Fear and
 "Dread, lest I should Utter, or Speak any Words, but
 "what I am Ordered thereunto. But My Coming
 "hither at this Time, was Chiefly to Communicate
 "to You a few Words, and they are but a few, of
 "one of Your Chiefest Ministers, (*viz.* George Fox)
 "who says, *He that Speaks and not from the Mouth of*
*"the LORD is a False * Prophet.* Yea,
 "He says, *They are Conjurers and Di-*
"viners, and Their Preaching is from
"Conjuration, that is not spoken from the
*"Mouth of the * LORD.* Now if this be so,

* Answ. to Westmore-
 land Petition, p. 5.
 1653.

* Saul's Ex-
 rand, &c.
 p. 7. 1654.

"it concerns You that are the Teachers of
 "this People, and Me in particular, to take
 "great Heed, how We speak, or utter
 "Words, in these Assemblies, without that Divine
 "Authority.

April 30. "A Searching, a Sifting, a Winnowing
 "Time is come and coming ; wherein, the Chaff from
 "the Wheat, the Professor from the Possessor, the
 "Hypocrite, Formalist, and Double-minded from the
 "Sincere, Single and Upright-Hearted must be Sepa-
 "rated. *And after Three had spoken a Multitude of Words,*
I said, "How long ! How long shall Death and De-
 "struction Talk of the Fame of *Wisdom* ? But *Wisdom* is
 Justi-

“ Justified only of Her own Children. Happy are
“ They that have an Ear to hear.

May 3. “ A Withering, a Blasting, a Dryness and
“ Deadness is come, and coming upon all Profession,
“ and upon all Professors, in whom, *LIFE* and *POWER*
“ is not Witnessed.

May 6. “ IT is written of a *People*, yea, of such a
“ *People*, unto Whom the Oracles of GOD were Once
“ Committed. That because of Their Unfaithfulness,
“ and Disobedience thereto : A Spirit of Slumber, or
“ deep Sleep, was given to Them ; insomuch, that
“ the *Vision* of the ALMIGHTY was become to Them
“ as a Book that was Sealed ; and so it is with You at
“ this very Day : He or She that can receive it, let
“ ’em. *As I was speaking, one of their Friends, (viz. Henry*
Goldney) *Interrupted Me* ; who told the People of My
Books being at the *Exchange*, and of the Publishing
My Marriage at *Merchant-Tailors-Hall* ; with most Base
and Abusive Reflections thereupon ; and not only so,
but Suggested, that I was in a kind of Distraction, or
rather a *Lunatick*, and that it was usual with Me so to
be, about this Time of the Year, when the Weather
was Hot : (This was not spoken by Him without Pre-
meditation, for He spake to the very same Effect some
Years ago in the said Place ;) unto All Which I made
not the least Reply. But after He had made an End
of His Reviling Me, I Deliver’d the Remainder of the
Words that were then given Me to speak, *viz.* “ And
“ the LORD Said, and now Saith, Forasmuch as this
“ People draw nigh to ME with Their Mouths, and
“ with Their Lips Seem to Honour ME ; But Their
“ Hearts are Removed far from ME. Therefore I will
“ Proceed to do a Marvellous Work amongst this Peo-
“ ple, [yea, amongst this People,] a Marvellous Work
“ and a Wonder, for the Wisdom of Your Wise Men
“ shall perish, and the Understanding of the Prudent
“ shall be Hid.

May 7. at *De.House*, “ LINE upon Line, Precept upon
“ Precept, here a little, and there a little, has been Scat-
“ tered

“tered up and down, and frequently Declared in Your
 “Assemblies [and that by Divine Authority] But Who
 “hath Believed the Report, and unto Whom is the
 “ARM of the LORD Revealed at this Day? They
 “are but few, yea, very few that have so Harkened
 “and Obeyed as to be Faithful and Obedient there-
 “unto: For (mark what is Written in the Scriptures
 “of Truth) with *another Tongue*, yea, with *another Tongue*,
 “and with *other Lips will I Speak to this People* [yea to
 “this People] yet will they not Hear ME, Saith the
 “LORD. This hath been largely Experienced, and
 “Fulfilled in this our Age, Time, and Generation.

May 8. At the Bull &c. “YOUR Tryals, Your Try-
 “als, yea, Your very great Tryals are not yet Over,
 “nor at an End: Yea, such Tryals are come and co-
 “ming, wherein none but Those whose Hearts are
 “Chaste, and Entirely given up to Serve the LORD,
 “can stand in, or pass through. This is the Message
 “I was made to Deliver at most of Your Meetings, in
 “and about this City formerly, and which I was to
 “Deliver to You, at this Time, in this Place.

May 10. “BEWARE of the Leven of the Pharisees,
 “was the Councel and Advice of the Holy ONE, con-
 “cerning the Highest Professors in that Day: Which
 “Leven was *Hypocrisie*, and with which Thousands; I
 “fear, I might but too truly say, Ten Thousands are
 “Levened therewith in this our Age: for, tho’ many
 “be the Talkers of the Truth, and frequently Declare
 “and Speak the Holy Mens Words [*which are Recorded*
 “*in the Scriptures*] yet They are but few that are in the
 “Life and Power thereof; and from Such, the Righ-
 “teous, and Sincere, are to turn Away. *At the Bull,*
&c. the same Day: After One had made a long and dead
Declaration, I said, “IF the Salt has lost its Savour,
 “wherewithal shall it be Season’d? It is henceforth
 “good for nothing but to be cast out, and trodden
 “under Foot of Men. [*He that hath an Ear to hear,*
let him hear.]

HOW

HOW hath the LORD, [*says a certain Person unknown to Me*] Withered and Blasted All outward Ministries? even Such as formerly HE Beautify'd with HIS Presence: 'Tis enough to Astonish a Man into Silence, to consider, what an Empty *Noise* the outward Ministry of *Truth* is become: The highest Ministry of Words, this Day, is so little to the Purpose, that it rather Binds Their dark Profelytes, of all formal Devotion, in Hardness and Impenitency, than any way Molifies Their Natures, or Subdues Their Spirits to an Humble Submission and Resignation to the Gospel of Peace and Love.

Likewise one of Your Ancient Friends writ this.

I Am in Expectation of HIS Appearance in another Dispensation to another People; what if I say, by a Foolish People that have not known HIM, will HE Provoke these Masters in *Israel*, take Their Crown from Them for Their Unfaithfulness, and leave Them Contemtable: Certainly, the Eye of My Faith Beholds and Believes it. And these *Rabbies*, as They now stand, are not the Men whom GOD will farther Honour as Instruments in HIS Work; for, They are too Wise in Their own Eyes, They gather more unto Themselves than unto GOD; They are Rich and Full, but They must be sent Empty away; They are High, but there is a GOD will Humble Them; the Leaders I mean, that love to bear Rule over GOD's Heritage. *M. M.*

I having writ to an Acquaintance, He sent this in Answer. *Aug. 29. 1701.*

I Am very Sensible of what You say, That Retirement is absolutely Necessary; for the Iniquity that stands in the Holy Place, is now very Apparent in the highest Forms of Profession, which indeed ought to be Mournd for. Imitation and Sound of Words to Tickle the Ears of the People, and to draw away the Hearts of the Simple, Abounds, even to My Admiration (when ever I look into Their Assemblies) to See
how

how Active the forward Will of Man is, Boasting of it's Enjoyments, and Talking of the POWER, when Really Empty thereof: But, tho' they make such great Noise, and speak the Words of CHRIST, and strive to Affect pleasing *Tones*, as if it were from the *SPIRIT*; the Sheep knows the Voice of Their SHEPHERD, and that under All, it is but the Voice of the Stranger that Leads from, and not into the Fold of Life, tho' They Talk ne're so much thereof: I speak not this from Prejudice I have to any of 'em GOD knows, but should be glad to See what They profess in Words, to wit, Redemption from the Spirit of the World, brought forth in Life and Conversation; for want of which, there is a Famine of the Word of the LORD among Them, tho' They are Insensible of it: And, I verily Believe, a Winnowing Day will come, that the Chaff shall be Separated from the Wheat, tho' They for a Time grow together; and many Souls that now Lie under Their Oppression shall be set at Liberty, from the Bondage and Inventions of Men. The LORD fulfil it in its appointed Season, and Accomplish this Great Work, for HIS Seeds sake. *Amen.*

THE *Scribes*---said (touching *Paul*) We find no Evil in this Man: But if a *Spirit* or an *Angel* hath spoken to Him; Let Us not Fight against GOD, *Acts* 23. 9. This was exceeding weighty and good Counsel which the *Scribes* thus gave concerning *Paul*: O that You (to whom this Book is chiefly intended) had but seriously consider'd, and taken the like Advice and Counsel, in this Your Day; Then You would not have Opposed, and Warred against the Good *SPIRIT* of the Ever-Blessed GOD, as You have done: However, it is My Prayer, at this very Instant, that You, who have any Tenderness left in You towards the LORD, may find Mercy, for what is past, and may be preserved from That, and All other Evils, for the Time to come *Amen*, and *Amen.*

AND

AND tho' the LORD hath not endued Me with such Gifts and Parts, as HE hath Thousands of Others ; Yet HE hath given Me an Upright and Sincere Heart in all Faithfulness to Serve and Obey HIM, in whatever I apprehend may be for HIS Glory, or the Good of Mankind : Praised be HIS Name for ever, and for evermore, *Amen*, saith HIS Servant, and one of Your Truest, and Faithfullest Friends, *J. P.*

WHO can Understand His Errors ? Cleanse THOU Me from secret Faults. Search Me, O GOD, and Try Me, and see if there be any Wicked Way in Me : And lead Me in the Way Everlasting. With My Soul I have desired THEE in the Night ; yea, with My Spirit within Me, will Seek THEE early. Cleanse THOU Me, and I shall be Clean ; Purge and Purifie THOU Me, that I may be as White as Snow, without Spot or Wrinkle, or any such Thing. Even so, Amen.

I having got a Paper printed, Entituled, *Some Weighty and Seasonable Exhortations, Collected for the Weal and Benefit of the Rich, as well as for the Poor, by a Lover and Well-wisher of all Mankind.* I think it may not be amiss to Insert it here.

1. **T**O do Good, and to Communicate, forget not ; for with such Sacrifices GOD is well pleased.

2. Charge Them that are Rich in this World, that They be not High-minded, nor Trust in Uncertain Riches, but in the Living GOD, Who giveth Us richly all Things to enjoy ; that They do Good, that They be Rich in Good Works, ready to Distribute, willing to Communicate, laying up in Store a good Foundation against the Time to come, that They may lay hold on Eternal Life.

3. He that Soweth sparingly, shall Reap sparingly ; and He that Soweth Bountifully shall Reap also Bountifully ; every Man according as He purposeth in His Heart, so let Him give, not Grudgingly, or of Necessity, for GOD loveth a chearful Giver.

4. Take heed, and beware of Covetousness, for a Man's Life

Life [or true Happiness] consisteth not in the Abundance of Things which He possesseth.

5. *Freely You have Receiv'd, freely Give.*

6. *Let Your Light so Shine before Men, that They may See Your Good Works, and Glorifie Your FATHER, which is in Heaven.*

7. *Herein is MY FATHER Glorified, that You bring forth much Fruit, so shall You be MY Disciples.*

8. *Make to Your Selves Friends of the Mammon of Unrighteousness [the Riches of this World] that when They fail You, Ye may be Received into Everlasting Habitations.*

9. *For if Ye be Unfaithful in the Mammon of Unrighteousness, who will commit to Your Trust the True Riches?*

10. *BE not Grasping after Earthly Concerns, for They bring Trouble and Sorrow; and yet how many, through Their eager Desires after such Things, have Choaked that Good, which once stirred in Them: Wherefore take Warning, and Learn this as a Truth Experienced by Me, that a little will satisfie a Contented Mind.*

11. *By Grace are We Saved, through Faith, and that not of our Selves, it is the Gift of GOD, not of Works, lest any Man should Boast; for We are HIS Workmanship, Created in CHRIST JESUS, unto Good Works, which GOD hath before Ordained, that We should Walk in Them.*

12. *BE not Self-ended, neither Spend too much upon Your own Particulars, either in Meats, Drinks, Cloathing, or any thing else; for That may be a Hindrance to the Good You should do; but rather be sparing in That which Relates to Your Selves, that You may be in the better Capacity to do the Good You ought to Perform to Others.*

13. *BE sure You Wast not the Substance committed to Your Trust; yet let not that be a Cloak for Covetousness, [that Grand Iniquity of many Pretenders to Religion] but when there's Cause for it, part with it freely; lest through Your Unfaithfulness Therein, You be Rejected both of GOD and Good Men; for*
know,

know, We are but Stewards of what We Possess, and for which We must be Accountable.

14. *Pure Religion, and Undeiled before GOD, is this, to Visit the Widow and the Fatherless in Their Afflictions, and to keep our Selves Unspotted of the World.*

15. *For the Grace of GOD that bringeth Salvation hath Appeared to All Men, Teaching Us [who are the Disciples of CHRIST] that denying Ungodliness, and Worldly Lusts, We should Live Soberly, Righteously, and Godly in this present World; looking for the Blessed Hope, and Glorious Appearing of the Great GOD, and our Saviour JESUS CHRIST, who gave HIMSELF for Us [who truly Love, Fear and Obey HIM] that HE might Redeem Us from All Iniquity, and Purifie unto HIMSELF a Peculiar People, Zealous of Good Works.*

16. *As we have therefore Opportunity, let Us do Good unto All Men.*

17. *If Thine Enemy Hunger, Feed Him, and if He Thirst, give Him Drink. Be not overcome of Evil, but overcome Evil with Good.*

18. *Let Us provoke one another [not to Vanity, nor to Strife and Envy, but] to Love, and to Good Works.*

19. *And let Us not be weary if Well-doing, for in due Season, We shall Reap, if We faint not.*

20. *For what shall it Profit a Man, if He shall Gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for His Soul?*

Let Us Consider, and Ponder well these Sayings, for they are Written for Our Everlasting Good: Happy, yea, Happy for ever, will Those Persons be who shall be found Doers of the Will of GOD.

IN a short time after the Death of My late Wife, I passed through One of the Greatest Trials and Exercises that ever I had in All My whole Life: In which Time I writ a Paper Relating to My then State and Condition: A Copy whereof here follows. *July 13.*

AS I have been, so still I am a Man of Sorrows, however, I appear to others to the contrary.

And

And as I have been Led through many Unusual and Various Exercises for above these Thirty Years, so none of 'em has Exceeded what I am Exercised in at this very Day ; yea, it is so Great, that even My Flesh and Blood is ready to shrink at It ; insomuch, that [if it was the Will of the ALMIGHTY] I should rather choose to Die, than to pass through, what, I am apt to Believe, is Appointed and Allotted for Me: And so far am I from being taken or Captivated with any Visible or Mortal Thing, as Some most vainly have Imagined, that It is, and is like to be One of the Greatest Crosses that ever I was Led into, or Exercised in, in All My whole Life ; and therefore the more Need I have of the DIVINE Assistance to Enable Me to bear it in Patience, without Murmuring or Repining ; tho', I must confess, I have had that Saying of My LORD's often in My Mind, *viz. If it be possible let this Cup pass from Me ; nevertheless, not as I will, but as THOU wilt :* Yea, Woe is Me, if I do not endeavour to be so Resign'd (as My LORD was) in whatever Trial or Exercise I am called unto, or whatever Scandal or Reproach I go through for the Same. And hitherto, I may say, as I have been, so I do Believe, I shall be Carried above the Reach of Scandalous Tongues ; yea, and out of the Sight of the most Piercing and Penetrating of the highest Illuminated Person that I know of in this My Generation : And therefore, by the Good Hand of My GOD upon Me, I am Patiently and Contentedly to bear Their hard Censures and Evil Surmises concerning Me.

AND thus having had Liberty, by these few Lines, in some measure to Ease My Troubled and Sorrowful Soul (which, I am almost ready to say at this Instant, *is Sorrowful, even nigh unto Death*) I am to Acquiesce, and to be Wholly, Solely and Fully given up to the Guidance of Abraham's GOD, to do with Me and by Me as HE pleaseth.

I have been Led in many Strange and Untrodden Paths, and what I am further to be Exercised in, is at present

Hid

hid from Me, tho' I cannot but expect, if My Days be Prolonged, but I shall yet pass through more; the Sense and Pre-apprehension of which makes Me to Cry out, in the Depth and Secret of My Soul, *LORD Save Me, or else I Perish. Ob! therefore Extend, I Humbly Beseech THEE, THY Helping Hand, to Strengthen and Support Me in whatever THOU Calls for or Requires at My Hands; and this I Beg of THEE; and that for the Sake of CHRIST JESUS, Who is My alone Lawgiver, and for ever Blessed SAVIOUR, Who gave HIMSELF for Me, that HE might Redeem Me from All Iniquity, whether of Flesh or Spirit; Praised and Magnified be HIS Name for ever, and for evermore, faith one of HIS most Humble, Sorrowful, and Suffering Servants.*

POSTSCRIPT.

MY Exercise in having My Books at the * *Exchange*, the 28th of July, 1670, was certainly very Great; and yet the Publishing My Marriage at *Merchant-Taylor's-Hall*, * the 24th of October, 1671, was certainly Greater: And the Exercise I have been in, and am at present under, seems to Me to be no less, if not Greater than Those, that then made so great a Noise in the World.

* See Pag 25. of this Book, and p. * 41,

WHEN Thou wast Young, Thou Girdedst THY Self, and Walked whether Thou wouldst; but when Thou art Old, Another shall Gird Thee, and Carry Thee whether Thou wouldst not. I have largely Experienced the Truth and Fulfilling of this Scripture, as if it had been in a particular Manner spoken unto Me: Yea, the Word of the LORD hath Proved and Tried Me, as certainly as ever it did Joseph of Old, Ps. 105. 19.

AFTER the foregoing Paper of the 13th of July was writ, I had some Ease, which Increased daily, tho' I was to proceed (and that not without a Troubled and Heavy Heart) in that Affair (Which not being of a Publick Concern, I shall not insert here.) to the 16th and 17th Instant, yet I was not Cleared from all

Q

farther

farther Procedure Therein till the 22d of the same Month ; and then (and not before) I had a Certainty, that I had Faithfully Performed, to the Utmost, whatever I Believed was Requir'd of Me touching that Business : So that I was Then, and now am totally at Rest from All outward Concerns ; yet not from a Constant Waiting at Wisdom's Gate (the which hath been My Life and Delight for above these Thirty Years) to know wherein I may be of most Service in My Generation, in which State I remain a Friend to the whole Creation. *August 16.*

IN My [aforesaid] Distress I Cryed unto the LORD, and HE heard Me : HE Answered Me in the Day of My Distress, and was with Me in the Way in which I went ; so that I cannot but Cry out with Admiration, as the Servant of the LORD of Old did, viz. O the Depth of the Riches, both of the Wisdom and Knowledge of GOD ! How Unsearchable are HIS Judgments, and HIS Ways past finding out !

SOME Commandments of GOD (says a late Worthy and Renowned Author *viz. Judge Hale's*) do Include in Them a greater Suitableness to the Rational Nature, of Man the *Decalogue* (*i. e. the Ten Commandments.*) Some are such Commands as seem only to be Experiments of our Obedience ; Such were the Ceremonial Commands ; the Command to *Abraham* to Sacrifice His Son ; to the *Young Man* to Sell All that He had : And where the true Love of GOD is, there will follow Obedience to both ; tho' the more hard the Command, the Greater Measure of Love to GOD is Required to a full Performance of It.

This following was Directed to Mr. Penn, G. Whitehead, and the Rest of Their Preachers, and Persecuting People.

But as for Me, I will Walk in Mine Integrity.

SINCE the last Book was given You, I have passed through some more Exercise amongst You, which I think fit, and (as well as many others do Judge it) highly

highly Necessary, to make it Publick ; that so the People may Plainly and Evidently See the Spirit by which You are now Guided, and no longer be Deceived and Seduced by You : Which, that it may have the said Effect, is the Sincere, and Conscientious Desire of One of Your Ancient, Truest and Faithfullest Friends, tho' Accounted Your Enemy for telling You the Truth.

BUT in the first Place, I think it not amiss to Remind You of Your former Testimony against Those that *Persecuted for Speaking in the Synagogue, &c.* taken out of Your Book, Intituled, *Seven Particulars, &c.* p. 30, 31, &c. Printed 1657. viz.

CHRIST JESUS tho' Accounted a Deceiver by the Chief Priests and Rulers ; Yet had free Liberty to speak in the *Synagogues* amongst Them, and was never Persecuted upon that Account: But when They wou'd Persecute, or lay Wait to Entrap HIM ; it was for HIS Doctrine, to Accuse HIM for Blasphemy, or some Dangerous Doctrine, as They Accounted it : But You (*G. W. &c.*) Persecute for Speaking, whether the Doctrine be Good or Bad. [*Yea, I say, You now Persecute Some, only for Speaking a few Words of Truth amongst You ; and This Your own Consciences tells You, is a most certain Truth.*] Therefore See how far You [*G. W. &c.*] are Fallen below the *Synagogues* of the *Jews*, and how much more Unreasonable You are become than They? They would not Persecute but for Blasphemy (as They thought) or some Heinous Seducing Doctrine ; But You [*G. W. &c.*] Persecute for Speaking only, if a Man do but open His Mouth in Your *Synagogues* (or *Meeting-Places*) to Speak.

LOOK a little into the Moderation of the *Jews* in Their *Synagogues*, Luke 4. 15, 16. It is said There of CHRIST, That HE Taught in Their *Synagogues*. And HE came to Nazareth, and There, as HIS Custom was, HE went into the *Synagogue* on the Sabbath-Day, and

' stood up for to Read and Preach to Them: And
 ' There was deliver'd to HIM the Book of the Prophet
 ' Isaiah: See here; [G. W. &c.] They were so far
 ' from hindring HIM from Speaking, that They
 ' furthered HIM, gave HIM the Book to Read: I
 ' lay Their Example before You, [G. W. &c.] that
 ' You may See Your Selves. This People did not use
 ' Violence to HIM for speaking in Their Synagogues,
 ' [as You G. W. &c. now do] but further'd HIM, to speak
 ' among Them; only were in a Rage when HIS Doct-
 ' rine cut Them [And is it not so with You now?] But
 ' You are in a Rage, and Persecute if a Man do but
 ' offer to Speak amongst You; and therefore You are
 ' Worse, more Vile, more Wicked, more Unreasonable
 ' than Those Raging Jews were, [mark G. W. &c.]
 ' Others See this of You clearly, tho' Wrath Blind
 ' Your own Eyes, that You cannot See Your Selves
 ' herein; so that it may be as truly said of You [G. W.
 ' &c.] as it was of the False Prophets: *Who is so Blind as*
 ' *MY Servant, and Deaf as MY Messenger?* So Reputed
 ' by Themselves, tho' They Ran, and GOD Sent Them
 ' not. [Again You say, and that truly too, That] Saul
 ' was Permitted to Speak, and Reason, and Dispute
 ' in the Synagogues, and never Persecuted singly for
 ' Speaking There. We do not find that He, or any
 ' of the Apostles were hindred for Speaking in any
 ' of the Synagogues where They came, but had free Li-
 ' berty to Speak.—Barnabas and Saul Preached the
 ' Word of GOD in the Synagogues of the Jews, Acts
 ' 13. 5. *And when They came to Antioch, They went into*
 ' *the Synagogue on the Sabbath-Day, and sat down,* Ver.
 ' 14. *And after the Reading of the Law and the Prophets;*
 ' *the Rulers of the Synagogue Sent unto Them, saying, Ye Men*
 ' *and Brethren, if Ye have any Word of Exhortation for the*
 ' *People, say on.* [This was Commendably done of the Jews
 ' O that You, and All the Professors of Christianity, would
 ' Learn and put in Practice this Lesson.] ' It seems, They
 ' offer'd to Speak, and the Rulers of the Synagogue
 ' observing it, Sent to Them to say on, if They had
 ' any

any Word of Exhortation for the People. They were not such Enemies to the Peoples Good, as to hinder Them of a Word of Exhortation, tho' from Strangers coming into Their *Synagogue*; therefore They were more Honest to the People, than You now are. [*Consider this G. W. &c. and Repent, before it be too late, and the Things which belong to Your Everlasting Happiness be hid from Your Eyes.*]

THEY durst hear what any One had to Say: But Your Consciences being filled with Guilt, [*mark G. W. &c.*] and so with *Wrath* against That which would stir up that Guilt in You, and open the Eyes of Others to See it. You are more Unreasonable, and Implacable, than any that have gone before You [*is not this true, G. W. &c. concerning Your Selves*] Therefore how much more Intollerable shall it be for You at the Day of Judgment, than for Those Unbelieving *Jews*, who tho' They Persecuted the *Apostles* for Their Doctrine, yet First Heard what it was, and gave Them Liberty to Speak among Them.

IF Your Consciences did not Condemn You, and Rise up against You for being out of the Truth, [*mark G. W. &c.*] You would Try All Things, and to Hear a Word of Exhortation, and to satisfy the Minds of Your Hearers, who many times would willingly Hear what Another had to Say to Them; but You being Afraid of This, shew to All Men, that there is something in Your Consciences that cannot abide the Truth. [*This is Infallibly true.*]

ALL the foregoing with single turn'd Comas, are taken out of Your aforesaid Book: And likewise All Your Ancient and Chiefest of Your Ministers, in Days past, did Judge and Condemn All other Societies, for not Allowing Liberty to Others to Speak in Their Assemblies, as may be Seen in several of Their Books, particularly *G. Fox's Professors Catechism, &c.* p. 36. 1657. and His *Papists Strength, &c.* p. 59. 1658. Yea, and *Edw. Burrough* in his *Epistle*, p. 22. 1659.

NOW whether Your Practice, of Latter Years, has not been quite Contrary to Your aforesaid Doctrine and Testimonies, I leave to the Witness of GOD in All Your Consciences to Judge, unto Which I am to leave it, at this Time ; Yet, not from being Your Faithful Friend and Monitor whenever I am Instructed, and Called thereunto : Something of which may be Seen in what follows.

Upon the 20th of May, At W-H-Court, having a few Words given Me to have Spoken. I was Twice Interrupted by Two of Your Preachers, (notwithstanding Your Promise and Agreement with Me, that I should be Heard what I had to Say, and should not be Interrupted any more) however, I stood still, Waiting all the while (which, I suppose, might be about One Hour and an Half) till They had done ; And then I Assay'd to Speak, but was so Violently pulled down by One of Your chief *Entertainers, Traders and Profelites* (viz. *Henry Goldney*) who to Cover His Insolence and Wickedness in so doing, it seems, bid the People take Notice that this was that John Pennyman, that did, or would have Burnt the Bible at the Exchange above 30 Years ago. But My Mind being Exercised about those Words I had to Speak, I did not Harken to what he Said, but as I have been Informed since by Several that then heard Him ; but when He had done Accusing Me, I then Delivered these Words, viz. " IT is mention'd in the Scriptures " of Truth, of a People, yea, of such a People, that " were the Highest Professors of Religion in Those " Days, that the Servant of the LORD (viz. *Stephen*) " when He was filled with the Holy SPIRIT, He told " Them, *They Always Resisted the Holy ONE*, and that *They* " *were Uncircumcised both in Heart and Ears*: And Until " You come to be Circumcised both in Heart and Ears, " All Your Hearing, and All Your Preaching is in Vain. I had a few more Words in My Mind to have Spoken, but My Breath being so much forced out of My Body by the aforesaid Violent Act of *Henry Goldney*, I was

Pre-

Prevented from Uttering Them Then, but may now, viz. " And until You be Circumcised both in Heart and Ears, You will (as hitherto You have done) as certainly Resist and Oppose the *SPIRIT* of GOD, as the *Jews* of Old did.

May 31. *After One had made a long Declaration, I said:* " WHERE, or in Whomsoever Death speaks, and the Dead hear; There, and amongst such a People, the Unfruitful Works of Darkneſs daily break forth, and will yet more and more: *After Another had done Speaking, I said:* " Where the *LIFE* is Departed, and the Carcaſe Remains, Thither do the Eagles and Birds of Prey Gather, Reſort and Feed. He that hath an Ear to hear, let him hear. [*And He that can Read, let Him Underſtand the Myſtery of this Paragraph.*] In the Afternoon, I ſaid: " If a Multitude of Words in one particular Meeting, to One and the ſame People, will Burden the Seed, and bring Deadneſs upon the Hearers, as Your Ancient and Chiefſt Miniſters have formerly Declared it would, and and is moſt certainly true, and which hath been, and is largely and manifeſtly fulfill'd at this very Day, the which hath cauſed Sorrow and Sadneſs to Thoſe that are made Senſible thereof. *And after One had made a long and tedious Declaration, I farther ſaid:* " He that hath a Dream, let Him tell it as His Dream, and He that hath the Word of the LORD, let Him ſpeak It Faithfully: But what are a Multitude of dead Words to the Word of *LIFE*? And tho' many have been, or may be uttered, yet can They neither Praise the Living GOD, nor Profit Your Immortal Souls. He or She that can Receive it, let 'em.

June 7. *At W-H-Court, I ſaid:* I having Learned that Leſſon or doing to All and every One, as I would They ſhould do unto Me, am come hither early, before the Meeting be Gather'd, to Prevent (as much as in Me lies) any Diſorder, or Interruption: For I am Utterly againſt All Manner of Diſorder; and it is My Life and Delight to forgive Injuries, and to do Good

for Evil. So it was, that on the 20th Day of the last Month, I was Assaulted in this Place (in which I am a Concerned Person, having a considerable Interest therein) Yea, so Violently was I pull'd down, that it seems, One of Your own Friends had Her Back so Bruis'd and Hurt thereby, that They were Necessitated to get Her some *Spruce-Beer* for Her Relief. And after I was thus Violently Assaulted (which was a Breach of the Peace, and Punishable, According to the Good Laws of *England*) He, to prevent the People's Blaming and Censuring Him, for His Rude and Violent Manner of Assaulting Me, told 'em of My Burning the Bible, &c. (as before mentioned) concerning Which, several of Your own Friends, as well as Others, Desired and Advised Me (in this Place where I was so Maliciously and Infamously Accused) Publickly to give an Account of that Action at the *Exchange*, and Clear My Self to the People of that *Horrid Crime*: And indeed is of the highest Magnitude that any Mortal can be Guilty of, Especially of One that professeth Himself a Disciple, or Servant of the LORD JESUS CHRIST (*as I Profess MY Self to be.*) But as I was going to give an Account of that Action at the *Exchange*, One of Your Preachers (before the Meeting was near Gather'd) Interrupted Me, which made Me stop, tho' I told 'em, this was contrary to Their Agreement this last Yearly Meeting; for Two of Your Ministers told Me, it was so Concluded, that I should have Liberty to Speak, and not be Interrupted any more. However, I staid till He had done; but the Meeting being pretty well Gather'd, and I being very unwilling to give the least Disturbance, I told 'em I should defer giving an Account of that Action, &c. till another Season. And seeing I have been thus Scandalously and Infamously Accused by You about this Matter, for above these 30 Years, and never could have Liberty to clear My Self, or make My Defence in the aforesaid Meeting-Place, where I was frequently Accused of the said Crime; and having no Hopes that You will allow Me Liberty

of

of so much Time as fully to give an Account thereof, I now think it altogether Requisite to have it Reprinted, and given away before My Death (tho' it is done already in the Book of My Life) that so any Conscientious Person may be Satisfied, and truly Informed touching that False, Villainous and Slandrous Accusation, which they have so often heard You and Your People Accuse Me of, both in Print and in Your Publick Assemblies; so that Thousands and Ten Thousands of People, both in *England, Scotland and Ireland*, and beyond the Seas, does Believe, that what You have Accused Me of Therein, is Really True. Thus have I bore Your Iniquity, in Your Branding and Stigmatizing Me with one of the Blackest of Crimes for above these 30 Years, and could be willing to bear it in Patience, as I have hitherto done, with Abundance of other Grand Abuses [not only in several Times Violently Assaulting My Person, but also, in All Manner of the Basest of Language You could Invent, and coupling Me with the most Wicked and Vilest of Men;] All the Days of My Life, if thereby I had any Hopes You would come to a Sense and Acknowledgment of Your own Guilt and Evil Therein: But having little or no Expectation Thereof, and perceiving You are still too High for any such Condescension or Acknowledgment; for even the said *H. Goldney* is so far from being Humbled, or Judged by You, for His Iniquity, that He is Exalted into the Chiefest Seat in the Synagogue. I shall now Proceed to give a true Relation thereof, *viz.*

IN the first Place, I think 'twill be convenient to give the Reader some Account of what passed before the Business at the *Exchange*, that so He may See the Ground and Grand Cause wherefore You have been so Incensed and Envious against Me.

Which being Printed in *p. 15. 16.* and from *p. 23. to p. 35.* I think it would not be Convenient to Reprint them over again here, and therefore shall only Insert the Words with which the said Book Concluded, *viz.*

NOW

NOW if You (to whom this Book is Directed) or any of You be but so Honest and Ingenuous, as to Consider the Matter therein Contain'd, without Partiality, or Respect of Persons, You cannot but Conclude, and at least, in Secret Confess, that You have greatly Wronged an Innocent Person, who has neither spared for Pains, or Cost, so He might but Discharge a Good Conscience, both towards His GOD, towards You, and towards All People.

This, This is My Joy, and Crown of Rejoycing at this very Time, and I do Believe will so be to the End of My Days, even so, Amen, saith J. P. June 20. 1702.

This following is also a Copy of another Book that was Directed to G. Whitehead, S. Waldenfield, and the Rest of Your Preachers and People, June 27. 1702.

Be not overcome of Evil, but overcome Evil with Good.

SINCE the Books which were Printed, Dated the 20th Instant, (Directed to Mr. Penn, &c.) another of Yours came to My Hands, Intituled, *The Discoverer Discovered*, &c. in Answer to Mr. Crisp; and therein, Pag. 40. You Charge Me with Employing a Porter to carry a Parcel of Religious Books, amongst which the Bible is said to be one, to the Exchange, to Burn them openly There: And This (say You) was Objected against Me in Publick Meetings, and not by Me Deny'd. Now, does not This [thus Printed and Published, by You] Confirm and Verifie that Saying of One of Your Ancient Friends, that was once Highly Esteemed by You, viz. Mr. Robert Rich, who being Sensible of Your Apostacy [from the Life and Power of Godliness] writ thus concerning You, (in his Letters, &c. p. 11. Printed 1679.) viz. That You care not whom You Slander, or what Lyes You Tell, so You may Advance, Strengthen and Increase Your Party and Sect. By which it Evidently Appears (says he) that the Spirit of Deceit and Falshood is crept in, and doth Inhabit amongst You? And You know, that I was so far from Owning Your Infamous Charge against Me, that I paid for no less than 5000 Papers, (which

(which is Re-printed in One of the said Books) and Which were given to You, as well as Others ; So that You were not, nor are not Ignorant of My Abhorrence, and utter Detestation of Your Charge therein. And therefore You are the more Inexcusable, in that You do not only Print Lyes of Me, but give Liberty to any of Your Friends frequently and Falsly to Accuse Me in the Publick Meetings ; and yet would never suffer Me [in those Places, when Accused] to Clear My Self, or make My Defence. So that You having put a Necessity upon Me to have it Re-printed, which, with the Reason of Your Scandal and Enmity, I doubt not, but All Impartial Readers will conclude, that You have been Notoriously Guilty of Falsly and Maliciously Accusing the Innocent, *J. P.*

COME, let Us Smite Him with the Tongue [Indeed, *G. W. &c.* I think, You have done that to the Uttermost :] *And let Us not give Heed to any of His Words,* Jer. 18. 18. It seems Your Forefathers [the False Prophets] were of the very same Spirit and Practice, You are now found in.

YE are those *Mountains* and *Hills* that stand in the Way of our *ZERUBBABEL*, from Building this Latter House, which *Glory* shall far Transcend the *Glory* of the Former.

Now follows more Sentences spoken at Your Meetings, viz.

June 10. ' *TRUTH*, and Righteousness are My Testimony ; and tho' it hath been greatly Opposed [by You] yet it will be too Hard and too Strong for All its Opposers [*in the End.*]

June 10. " *IT* is written of the Foxes, that They had Holes, and of the Birds of the Air, that They had Nests ; but of the SON of Man, that HE had not whereon to Rest HIS Head : And as it was then, so it is at this very Day : He that can Receive it, let Him. [*And He that can Read, let Him Understand the Signification of this Mystery.*]

After

After one had Preached much of Your Discerning of Spirits, and of knowing the true SHEPHERD's Voice, I said,
 "No Man or Woman doth, or can know the true
 "SHEPHERD's Voice from the Voice of a Stranger,
 "until You come to be Circumcised both in Heart,
 "and Ears : This is a certain and true Testimony ;
 "He, or She, that can Receive it, let 'em. One having
 spoken a few Sensible Words, I was made to say These, viz.
 "IT is written of the Prodigal, that He spent His
 "Stock and Talent amongst Harlots : It is the Concern
 "of All, to take great Heed how They spend Their
 "Stock and Talent, amongst Such a People.

July 5. At W. H. Court. "UNTO You that meet
 "Here, who are Called, or have that Appellation
 "given You, of being the People of GOD ; I have a
 "few Words to say unto You, and they are the Words
 "of One of Your Chiefest Preachers [Mr. Penn, viz.]
 "To be of the Church, of which CHRIST is Head, the Re-
 "deemed, Regenerated Church of CHRIST, is quite another
 "Thing, than to be of any Visible Society whatever ; for in
 "all Such Communion (saith He, and that truly too)
 "there are but too Many that have no True Title to Chri-
 "stianity. Again I said, The LORD, the Great GOD,
 "dwelleth not in Temples, nor in Meeting-Places,
 "made with Mens Hands ; but in the Regenerated,
 "Consecrated, Sanctified and Humble Heart. And
 after One had made a very long Declaration, I farther said :
 "The LORD is in Heaven, and Thou upon Earth,
 "therefore let Thy Words be few : This was the
 "Counsel and Advice that was given by One of the
 "Wiseest of Men (Ec. 5. 2.) For long Discourses, Am-
 "plifications, and Repetitions, are a Sign of Osten-
 "tation in the Speaker, Tedious and Irsom, and of
 "no Real-Good to the Hearer. Spoken in the Afternoon,
 viz. "IT is Written in the Scriptures of Truth, that
 "a little Stone, cut out of the Mountain without
 "Hands [without Mens Polishing] that It should
 "Smite the Great Image ; And as it was Foretold, so
 "as certainly hath it been, is, and is to be Fulfilled

in

"in this our Age, Time and Generation ; He that hath an Ear to hear, let him hear.

"THE Disciples of My LORD were first Sent ; To whom ? Even to the Lost Sheep of the House of Israel : And as it was then, so it hath been in this our Age ; He that can receive it, let him. *One of Your Preachers Exhorted to be Swift to Hear, but Slow to Speak, and yet Himself run out into many Words, (as is frequently Practis'd by the Rest of Your Preachers) which Occasioned Me to say :* "HE that is Swift to Hear, and Slow to Speak, will not with Words Feed that Nature, that ought to be Famished.

July 8. After One had done Declaring His dead Words, I said, "WHERE, or in whomsoever Death speaks, There, and in that Vessel, the true SHEPHERD's Voice is not known. *After another had done,* I farther said : "Where are the true Spiritual Worshippers to be found this Day ? They are but few, yea, very few, that are in the Life and Power thereof : This is a certain and true Testimony ; He, or She, that can Receive it, let 'em. *After another had Spoken much of the Spirit's Teaching, &c. I Reply'd :* "HE that is Taught by the SPIRIT of GOD, needs no Men, or Man, to Teach Him the Way, Work, or Worship, which the LORD, the Great GOD, calls for and Requires at His Hands.

AND now I shall draw towards a Conclusion, with a few Words of One of Your Chiefest Preachers and Writers, (*viz.* Mr. Penn) who says, and that truly too, *viz.* No visible Acts of Devotion can be without Forms. But yet, the less Form in Religion, the better ; Since GOD is a Spirit : For the More Mental Our Worship is, the more Adequate to the Nature of GOD ; the more Silent, the more Suitable to the Language of a Spirit. [*Reflect. And Max. p. 144, 145.*] These Words of Mr. Penn's are exceeding Weighty ; it concerns You, yea, every One of You that are the Teachers of this People, deeply to Weigh and Consider Them ; that so You may leave off Your long and tedious Declarations, and come in-

to the Life and Practice of what You have Taught ; For the more You Speak, Preach and Print true Words, and are not in the Life and Practice thereof, the Greater will be Your Condemnation, from the Righteous and Just JUDGE, Who will render to every Man according to His Deeds.

THUS have I, in all Faithfulness, Communicated to You, what, I do verily Believe, I have been Order'd thereunto by a Supernatural POWER ; and in so doing, I have that Reward, in, and with Me, at this very Moment, which no Man, or Men can give, or take from Me. Glory and Praise be given to the AUTHOR thereof, for ever, and for evermore. Amen, saith HIS Servant.

July 12. at W-H-Court. After I had given away the *aforesaid Books*, Directed to G. W. S. W. &c. I went into the Meeting, and there I said : " THE true Worship of " GOD is to be Led by HIS SPIRIT in All Things, " and to be Guided in the Truth at All Times, on All " Occasions: This is more Acceptable and Well-pleasing unto the True and Living GOD, than, or above " All Words, or outward Conformity, and set Days, and " Times, and Observances ; for the Worship of GOD " is Not in these Things ; But is without respect of " Days, Places, or Things: He that hath an Ear to " hear, let Him hear. [*This is the Life, and Religion which the LORD of HIS Infinite Mercy hath brought Me into, at this very Day, Praised be HIS Name for ever.*] And After One had multiplied many dead Words, I farther said, " Unless, unless the Dead be Raised, All Preaching, " and All hearing is in Vain.

These few Lines were writ to an Intelligent Person, viz.

My Friend,

July 17. 1702.

ARE You Asleep, or are You Awake ? Is that I am to Query of You at this Time ; Let the Answer be in Your own Breast, for I do not Desire any : However, it is My Love that causeth this Inquiry, lest You should be found amongst the Foolish Virgins,

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in this Day of My LORD's Appearance, Who is Come and Coming, to Scatter the Proud in the Vain Imaginations of Their own Deceived Hearts. I may not Enlarge, but must leave You to that Faithful and True Witness, with Which All the Holy Ancients were Acted, and Guided by ; And with Which Your Old Friend hath been, and still is, Acted and Guided, at this very Day : Praised be the AUTHOR thereof for ever, and for evermore, *Amen*, faith His Servant.

The Three following Paragraphs, tho' formerly writ by Another, yet hoping they may be Serviceable to the Reader, I have Inserted 'em here, viz.

IF thou art a Christian in Deed, and in Truth, Preserve Thy Conscience Pure and Tender towards GOD ; do not Defile it with Such Religious Practices, Duties, &c. as Thou dost not feel the *SPIRIT* Leading Thee unto ; for All Such are *Idols*, and exceedingly Pollute Thee ; And be Tender also of Thy Brother's Conscience ; And be not an Instrument to draw Him unto any Thing, which the LORD Leads Him not Into : But Rejoyce if Thou find Him in Simplicity of Heart, Startling at any Thing.

THE Great Work of the Minister of CHRIST, is to keep the Conscience open to CHRIST, and to Preserve Men from Receiving any Thing as from Them, further than the *SPIRIT* opens ; or to *Imitate* any of Their *Practices*, further than the *SPIRIT* Leads, Guides, and Perswades Them ; For Persons are exceeding Prone to Receive Things as Truths from Those They have an high Opinion of, and to *Imitate* Their *Practices*, and so hurt Their own Growth, and Indanger Their Souls.

O How Sweet, and Pleasant is it, to the Truly Spiritual Eye, to See several Sorts of Believers in the School of CHRIST, every One Learning Their own Lesson, Performing Their Own Peculiar Service, and Knowing, Owning, and Loving one another in Their several Places, and *Different Performances* to Their MASTER

TER, to WHOM They are to give an Account, and not to Quarrel with one another about Their *Different Practices*! This is the true Ground of *Love* and *Unity*; not that Such a Man Walks, and Does just as I Do, but because I feel the same Spirit of Life in Him, and that He Walks in His own Rank, in His own Order, in His proper Way and Place of Subjection to That. And this is far more pleasing to Me, than if He Walked just in the *Track* wherein I Walk: Nay, [so far as I am Spiritual] I cannot so much as Desire that He should so Do, until He be particularly Led thereto by the same *SPIRIT* that Led Me.

- * This following is an Abstract of a Letter writ to George Whitehead; (He being then the Chiefest Leader of the People call'd Quakers, George Fox being Dead, and Mr. Penn gone to Pensilvania.) and which was Printed and given to the said People the 19th of July 1702.

G. W.

June 11. 1700.

I Have lately Read *Will. Roger's First Scourge, &c.* for You, and therein He Accuses You to Be a *Notorious Liar*, and a *Notorious False Accuser*, p. 4, and 8. Also another of Your Friends, viz. *Ann Docwra*, in a Letter to Mr. Crisp, Accuseth You of *Forgery*, and of *Printing a False Certificate* in Your Book, *Judgment Fix'd*, &c. Likewise One of Your late Ministers, viz. *Robert Sandiland*, [whose Book, stiled, *Righteous Judgment*, &c. You have in a particular Manner Approved of (in Your said Book, p. 260.) and Recommended to be Perused] He Accuses You (and the Rest of Your Ministers, of the Second Day's Meeting) to have put in no less than the whole Ninth Chapter, containing about Eight Pages, into His Book, as His, without His Knowledge, Privity or Consent: As also, those Base and Scurrilous Verses, wherein You compare *W. Rogers*, and Four others, You there Name, to a Team of Horse; calling them, *Papists*, *Heathens*, *Atheists*, and that they are *Devil-driven*, *Dungy-Gods*, and the like. Now, these Verses He also utterly Disowns, and says,

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He did not Compose one Word of 'em, and that they were put in by You, when He was in the Country. Now, if what W. Rogers, Ann Dotwra, (Two of Your Ancient Friends) and R. Sandiland, have Accused You of, be true; I do Assure You, they are very Foul and Heinous Crimes, and for which You ought Unfeignedly to Repent, and Publickly to Own the Injury You have done to the Truth, and to Your own Soul therein; and not only for the forementioned, but also for what here follows: First, In that You deny'd (in Your Answer to the *Athenian Mercury*, Printed 1692.) that ever *Josiah Coal* writ any such Letter to *George Fox*, wherein He Styled Him, *The Father of many Nations*; and that His (G. F.'s) Kingdom is *Established in Peace*, and the Increase of His Government is without End, and the like. Now, this I shew'd You in Your Book, *Judas and the Jews*, &c. p. 44; 45. That You not only Owned the said Letter to be His, but also justified every Word of it, as in the said Pages may be Seen. Secondly, You likewise Positively deny'd in the said Printed Paper, that there was any such Letter of *John Audland's*, which He writ to *George Fox*, wherein are these Passages, viz. *Dear and Precious One, in whom My Life is Bound Up, And My Strength in the Stands, by Thy Breathings I am Nourished, by Thee My Strength is Renewed; I cannot Reign, but in Thy Presence and Power: Glory unto Thee, Holy One, for ever, &c.* Now, the very Original of this Letter was lately (and, I suppose is so still) in Mr. *Tho. Crisp's* Custody and which, it Seems, is Printed in the Third Edition of *The Snake in the Grass*, &c. at the latter End, *Verbatim*. Thirdly, Your Book, Intituled, *A Remonstrance*, &c. (put forth presently after the Murther of *Sir Edmund-bury Godfrey*, which was look'd upon by Many to be a very Seasonable and Serviceable Book, Especially at that Juncture, when the Protestant Interest was in a very hazardous Condition) and this *Remonstrance*, &c. being Printed in the Book, called, *A Looking-Glass*, &c. Printed 1689. and Directed for You, to Remind You (of the said Book, and such like) what You had Writ Against

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the *Papists*, when under, &c. You, *George Whitehead*, in Your Answer to *The Looking-Glass*, &c. Positively Deny'd the said Book to be Yours; when as that very *Remonstrance* was Printed by Your Friend *Andrew Sowle*, Your then Printer, and Sold by another of Your Friends *Benjamin Clark*, Bookseller, then living in *George-Yard*; where I bought several of Them. I suppose, I need not mention the Author, He being, no doubt, well known to You, being one of Your Chiefest Preachers and Writers.

I did think, I might have Mention'd more Instances of this Nature, besides that of Your telling Me of One of Your Opposers, *That He had got His Maid with Child, and that His Wife took Them in Bed together: Both which, His Wife Certified under Her own Hand, was Utterly Untrue*, and that *She never so much as Heard of any such Report before*. Also I thought to have mention'd *John Perrot's* Words in his Book, *To the Upright in Heart*, p. 8. which Words You grossly Perverted [And then Charged Him with *Sordid Rantersism and Blasphemy*] in Your *Apostate Incendiary*, p. 8. and this You did several Years after His Death, which is an Aggravation of Your Crime: But having Consider'd, that the fore-going are sufficient to make You Sensible, that there is great Need for You to make a Publick Penitential Confession (as *Mr. Baxter* did) before You Die (which to Hear, and that You did it in Sincerity, would be to the Gladding of My Heart, and That not only for Your own Sake, but for the Sake of All Your Hearers) so that I shall forbear Mentioning any more at present.

THUS having cleared My Conscience, in all Faithfulness towards You, at this Time, I Rest in Peace, and remain a Friend to You, and the whole Creation.

Note, *The aforesaid was sent to G. W. above Two Years ago, and not Hearing any thing from Him Since; it Seems, that He does not Intend to make any Publick Penitential Confession; and therefore it is thought convenient to have it Printed, for the sake of. Such that are, or may be Deceived by Him.*

IN *May* I caused this following to be Printed against the *Quakers* Yearly Meeting, and which were given 'em the 19th at *W-H-Court*.

To *All or any, who are hungry after the True BREAD, which Nourisheth unto Eternal Life, are these Lines Recommended.* By J. P.

GOD sent to the *Jews* HIS *Prophets*, and gave Them the Means of Salvation, yet without the Inward Efficacy of HIS SPIRIT They could not Savingly Believe; but They did not do what was in Their Power to have done; nay, They did what was in Their Power to have Avoided*; They Slighted and Contemned the LORD's *Prophets*, Killed and Stoned Such as were Sent unto Them. Thus They first shut Their own Eyes, and Hardned Their own Hearts. And as Their Fore-fathers had done in Their Generations, so the *Jews* in our Saviour CHRIST's Time did also in Their Generation. — So that as the *Prophets* in Their Age Labour'd with them in Vain, and All the Event of Their Ministry was but the Generality of that People's growing Worse, and more Obdurate. So All the Event of CHRIST's Ministry and Miracles, which HE Wrought amongst Them, did accidentally but increase Their Sin, and Their Judgment, and ripen Them for Their Ruin*. And because They Rejected, Scorn'd, and Villified HIM, His Servants and Messengers, therefore GOD gave Them up to Blindness and Hardness of Heart, as HE hath done to many in this Our Generation; who have been Followers of Their Errors, and Malicious Ways; inso-much, that tho' They have Eyes, yet They do not See. And tho' They have Ears, yet They do not Hear; nay, tho' They have Hearts, yet They do not Understand the Things that belong to Their everlasting Peace. And this Sad and Deplorable Condition is happened to Them, because They have Limited the

* Mark that,
Ye who are
Guilty of the
like Crimes.

* Poole's An-
notations Sec.
John 12. 40.

Holy ONE, Abusing and Scandalizing HIS Servants, and say to Such as are Sent by HIM, *Do not Thou Teach Us ; We heed none of Thy Words ; We are Whole ; We are Rich, and Full, and do not want to be Taught or Instructed by Thee.* Is not this the very Practice and Language of the Highest Professors of this Our Age, [who have set up Shadows instead of Substance, Form instead of Power ; yea,] who are got into a *Ministration of Words*, [in Imitation of the Holy Men of Old] whereby the more *Valuable, Fluent and Eloquent*, They are in the Gift of Utterance, the more They Delude and Deceive the Hearts of the Simple ; and the more They Strengthen the Hands, and Harden the Hearts of the *Formalists, Hypocrites, and All Evil Doers*, whose Life and Delight is in Hearing such *Tinkling Cymbals* ? But the *Ministration* of the SPIRIT is, (I do assure You) of another, and quite contrary, Tendency ; for It is, and will be, so far from pleasing Such, [especially when any shall be filled therewith] (*As Peter and Stephen once were, Acts 5th and 7th Chap.*) that It will make Their very Hearts to Ake and Tremble, and It will be to Them either a Savour of Life unto Life, if They Repent or it Will be a Savour of Death unto Death, unto Them that Perish.

THESE are Faithful, Weighty and True, *Sayings*, and ought not to be slighted, but Seriously Consider'd, and deeply Weighed, by All that are any Way concern'd Therein.

The LORD spake thus to Me with a Strong Hand, and Instructed Me [by HIS for ever Blessed, Holy and Good, SPIRIT] that I should not Walk in the Way of this People.

WHO is Wise, He shall understand these Things ? Prudent, and HE shall know Them ? For the Ways of the LORD are Right, and the Just shall Walk in Them. But the Transgressors shall Fall Therein.

THIS is Publish'd by a Person well known, and yet unknown, who (tho' He has often Appear'd in Publick, yet) is an Hidden Man from most in this Age.

BLESSED

BLESSED are Ye when Men shall say All Manner of Evil against You [*Falsly*] for MY Sake. Rejoice, and be exceeding Glad, for great is Your Reward in Heaven ; for so Persecuted They the Prophets that were before You. Mat. 5. 11, 12.

June the 6th I also gave 'em this following, thus directed ; *This is Chiefly intended for the People called Quakers. The Words with these Marks [""], having been Spoken at W-H-Court.*

" I Have a few Words of Moment to Impart unto
 " You at this Time (July 29. 1702.) which are
 " these, *viz.* WHOEVER they be that are in the Spi-
 " ritual Worship, They can stay no longer in any
 " Form of Worship than GOD stays Therein, but
 " are Led by HIS SPIRIT into whatever HE Goes,
 " and out of whatsoever HE Departs : Which Those
 " that See but the Outside, and Form, and Therein
 " Abide, when GOD is Departed out of It, Such be-
 " come the Seat or Synagogue of Satan, where He
 " Sits, and Rules, and Persecutes All Such, as follow
 " the Leadings of the SPIRIT into Its several Admi-
 " nistrations. And Therein hath the Serpent Begui-
 " led the Creature, by getting into the Form once
 " used by the Saints [whilst GOD dwelt Therein] and
 " to That adds Inventions of His own, called *Decency*,
 " and *Order*, and the like. Yea, it is an usual Artifice
 " of *Antichrist's Ministers* to set up the Letter of a Thing,
 " or outward Worship, against the *Life* and *Power*
 " Thereof ; And there is no Opposition so Fierce as
 " that which is Manag'd by the *Man of Form* against
 " the True Spiritual Worshipers. These are Faithful,
 " Weighty and True, Sayings, Happy are Those that
 " can so Receive them. [*And that have an Infalible*
and Unerring Experience of the Truth and Certainty of
Them.]

August 2. " WELL spake the Holy GHOST to and
 " by *Isaiah the Prophet*, Saying, Go to this People,
 " R 3 " and

“ and Say, Hearing Ye shall Hear, and shall not Understand, and Seeing Ye shall See, and not Perceive, “ for the Heart of this People (yea, I say, of this People) is waxed Cross, and Their Ears are dull of hearing, and Their Eyes have They closed, lest They “ should See with their Eyes, and Hear with Their “ Ears, and Understand with Their Hearts, and be “ Converted from the Evil of Their Ways, and be “ Healed. This is what I was to deliver to You at “ this Time ; that so You may Reflect upon Your “ Selves, and consider how nearly the said Message “ concerns every Individual of You that meet in this “ Place, or elsewhere.

Feb. 20. “ WHERE, where are the spiritual Worshippers to be found this Day ? And tho’ many be “ the Talkers of It, yet few, yea, very few, are in “ the Life and Practice thereof. Yea, where, where “ is the Man in whom there is no Guile ? And until “ You come to be Such, You cannot be My LORD’s “ Disciples. *After many Words had been spoken, I farther said,* “ He that hath the Word of the LORD “ ought to speak it Faithfully ; But what are a Multitude of dead Words to the Word of LIFE ? For “ tho’ many have been, or may be uttered, yet can “ They neither Praise the Living GOD, nor Profit “ Your Immortal Souls. *And in the Afternoon one having made a long Discourse, I said, viz.* “ Long Discourses, “ Amplifications, and Repetitions, are a Sign of Ostentation in the Speaker, Tedious, and Irksome, and “ of no Real Good, to the Hearer. The LORD is “ in Heaven, and Thou upon Earth, (as said the “ Wise Man) therefore let Thy Words be few.

March 7. *After one had spoken long, I said,* “ DUST “ or rather a Multitude of dead Words, are Food ; “ for what ? Not for the Doves, but for the Serpent’s “ Nature : He that hath an Ear to hear, let him hear. *After another had spoken, I farther said,* “ When shall “ the Mouths of the Uncircumcised in Heart and Ears “ be stopt from Speaking upon these Solemn Oc-
“ casions ?

“cations ? O ! when shall it once so be ? Saith One
 “who hath long been Grieved for this Great and
 “Grand Abomination. *Again I said,* It is written
 “in the Scriptures of Truth, that in Days past, The
 “Leaders, the Leaders of the People, caused them to
 “Err : And as it was then, so it hath been in this
 “our Age, Time, and Generation : This is a cer-
 “tain and true Testimony, He that can Receive it, let
 “Him.

March 21. After Two had spoken long, I said, “IN
 “whom, or by whomsoever, the Old Man Speaks,
 “There (*and in that Vessel*) the New Man’s Voice is
 “neither Known nor Witnessed. This is a certain
 “and true Testimony : He that hath an Ear to hear,
 “let him hear. *After another,* “Blessed, and Happy,
 “yea, for ever will that Person be, who is always
 “Waiting (*and Resigned up*) to do the Will of the
 “Great and Mighty GOD, unto Whom, I say, unto
 “Whom, one pure Act of Obedience from HIS Re-
 “quiring, is more Acceptable than a Thousand Sa-
 “crifices, or Ten Thousand Declarations, that are
 “performed in one’s own Will. This is a certain and
 “true Testimony, He that can Receive it, let Him.
Spoken in the Afternoon, “He that seeks the Glory of
 “the HIGHEST, and the Good of Mankind, Seek-
 “eth not his own Glory, neither does He Seek any
 “thing of Yours, but that You, yea, that every In-
 “dividual of You, may be Everlastingly Happy: This
 “is My Sole Aim and End.

May 9. After a great many Words had been spoken, I said,
 “THE Famine, the Famine is Great ; not of Words,
 “but of the Word of LIFE ; Yea, the very Crumbs
 “that fall from My LORD’s Table are very much
 “wanted at this Day : He that hath an Ear to hear,
 “let him hear.

Whitsontide, May 16. “NEW Wine, and New Bot-
 “tles, are much wanted at this very Day. This
 “is a certain Truth, He or She that can Receive it,
 “let ’em.

May 26. *Being the Publick Fast-Day, I said,* "FASTING, not Feasting; Mourning, not Rejoicing, is called for at this Day: And the Reason why Fasting and Mourning is called for, is, because of the Great and Universal Apostacy from the Life and Power of God-
 "linefs that hath been, and that still is, in this Our Age and Generation. A Searching, a Sifting, a Winnowing, Time is come, and coming; wherein the *Wheat* from the *Chaff*, the *Possessor* from the *Pro-
 "fessor*, the *Doer* from the *Sayer*, are to be Separated. And after Their great Glorying in a multitude of fine Words, I farther said, "The Rich Fareth Deliciously every Day: But the Poor, and the Hungry, are Glad of the very Crumbs that fall from Their LORD's Table. He that hath an Ear to hear, let Him hear. After another," Many Words cannot satisfy the hungry Soul. 'Tis only a Good Life, and an Holy and Heavenly Conversation, and a Pure and Unde-
 "fined Conscience, that giveth great Assurance and Acceptance with the most HIGH at this Day.

May 30. "The PEARL, the PEARL of Greatest Price, is not to be found Abroad; He that would find IT, must dig deep for IT. Neither is the lost GROAT to be found, till the House [*even Your
 "Hearts*] be thoroughly Cleansed and Swept. And until You come to be Enjoyers and Possessors of that PEARL of Greatest Price, You can neither Under-
 "stand nor Comprehend the Way of the HIGHEST, which, as yet, is Hid from You. After another had pressed You much to Peace, I said," There is no Peace to the Wicked, saith My GOD: Neither can there be any True Peace so long as the Whoredoms of Jezebel [*that Painted Harlot, and Her Witchcrafts*] are so many.

SOME said He is Mad; why hear You Him? Others said, nay, These are not the Words of a Mad-man.

WHEN They cast up the Account of Their Sins, They shall come with Fear: And Their own Iniquities shall Convince Them to Their Face. Then shall

shall the Righteous Man stand in great Boldness before the Face of Such as Afflicted Him, and made no Account of His Labours. When They See it, They shall be Troubled with terrible Fear, and shall be Amazed at the strangeness of His Salvation, so far beyond All, that They looked for. And They, Repenting and Groaning for Anguish of Spirit, shall say Within Themselves, *This was He, whom We had sometimes in Derision, and a Proverb of Reproach. We Fools counted His Life Madness, and His End to be without Honour: How is He Numbred among the Children of GOD, and His Lot among the Saints?*

This following was Given away, June 13. Thus Directed,

FRIENDS and People called *Quakers*; I have been often made to give You several Books and Papers of an Heavenly and Divine Nature: And however You have Received or Slighted Them, yet I am not to be weary of Well-doing, and in Order thereto am farther to Communicate to You what follows, *viz.*

About the Beginning of the Month called July, 1670. (before I had My Books at the Exchange, which was on the 28th) I had the following Dream or Vision, viz.

I Apprehended I was at the *Bull*, (at the Meeting of the *Quakers*) and sitting near to the Window where They usually Preached, I perceived the House ready to fall, and thereupon got hastily out at the Window; and the Ground being a little higher than the lower Part thereof, I set my Back against the Ground (it being about Two Foot Distance from the House) and thrust so hard against the House (intending thereby to get a top of the Ground) that I thrust down the House: At which no Tongue can express how I was Concern'd for the People that were Therein; and Instantly I Cried out for Help; but none coming, I off with My Coat, and to Work I went, and that with all My Might, to See if I could Preserve any of the People from Perishing. The first I met withal was *John Of-*
good,

good, who was almost Smother'd, being Cover'd all over with Rubbish *; And when I had gotten Him out, I Perceiv'd His Speech quite altered to what it had been formerly; at which I Strang'd, and was not a little Sorry for it. The next I look'd for was *Samuel Newton* †; and as I was looking for Him, I beheld a Man with a great Poker stirring up the Fire in the Chimney, on the farther Side of the Meeting Room; and as the Man was stirring the Fire, I Perfectly Saw Him stir up S. N's Bones, which made Me Cry out, *Alas! He is Burnt.* Then I looked for *William Gosnel* *, but He could no where be found. Upon which I waked, and then had a full Sence and Certainty of the said *Vision*.

* J. O. afterwards heaped up, and left behind Him at His Death, above 30000 l. † S. N. was a great Preacher, of a fiery Spirit, broke in much Debt and fled beyond Sea from his Creditors. * W. G. turn'd Preacher, went beyond Sea, and also Failed.

Now the Three Persons above-mention'd, I may Inform the Reader, were My Intimate Friends, and who had a very great Esteem and Love for Me; having been, as well as My Self, greatly Dissatisfy'd with G. Fox, and others of His Party, Unrighteous Actings; but yet afterwards fell in with Them, and quite forsook Me; and then I was, as it were, left all Alone, and yet not Alone; For My GOD was with Me; yea, 'Twas HE, and HE Alone, that hath Upheld and Supported Me to this very Day: Infinite and Endless Praises be given to HIM from Me, and all Mine, henceforth, even for ever, and for evermore, saith HIS Servant.

Upon the 20th of August, 1674. about Nine a Clock in the Forenoon, I had also this following Vision, which I then writ down, and have kept it by Me near 29 Years.

I Being (as I Apprehended) in My Garden, I saw a Beautiful Pear hang on a Tree; which I carefully took into My Hand, and Immediately I Perceiv'd a living Creature Move and Stir Therein; at which I was

was much Affected, Believing it to be some Significant and Wonderful Creature: And thereupon I opened the *Pear*, that It might have more Breath and Liberty; which being done, It Ascended about the height of Seven Foot, and their sat still: Then I Called some of My Friends, who were nearest Me, to come and Behold the most *Innocent* and *Harmless*-look'd *Babe*, that ever Eyes beheld [only Its *Visage* was as Black as a *Blackamore*] and some that were Called not coming readily, and I being much Concern'd in My Mind about this Strange and Wonderful Appearance, I went and Called Others that were at greater Distance; and when I Return'd, with some Others With Me, and shewing Them the Place where It Sat; I Perceived the *Visage* that was *Black* when I left It, to be quite Changed, and become exceeding Beautiful, and of a clear Complexion. This added and caused much Seriousness and Consideration in My Mind, to See so great a Change in so short a Time. And as I was thus Contemplating, I saw near the *Babe* a white Paper, and therein were Words Written, and a Writing, which made Me Caution Those that were with Me to be Still and Serious, and not to meddle with the Paper till it was Finished: But They little heeded what I said, But *Laughed* and *Jeered* at Me for My Seriousness herein; at which I was very much Grieved, and even, as it were, Vexed, to See Them so Remiss, so Vain, and so Careless, when so Marvellous and Wonderful, and such Mysterious Things, were in Agitation to be Revealed and Imparted unto Us: And as I was thus Grieving, One of'em hastily and forwardly snatch'd away the *Paper* before It was Perfected, and then gave It Me; and tho' I was Troubled at this Unadvised and Rash Act, yet I did endeavour to Read what was Written therein, but could only Read the first Line, and the last, the Lines betwixt'em, I could not Perfectly Read one Word. The first Line were only Four Words, and so was the last, *viz.*

First,

First line, CHARITY and UNITY ENGRAVEN.
Last line, TAKE CARE OF US.

THEN I was to open My Eyes, which before were kept shut ; and as I was deeply pondering touching the Signification of this *Vision*, 'twas presently, in great Part, Manifested and Explained to Me*. But I never had Liberty, to Discover It to Others. Tho', I am apt to Believe, hereafter some Sincere Souls will have the Discovery and Signification of It, as well as It hath been made known to Me ; however, I may not [as yet] Communicate It to any Person whatsoever.

* *This Secret* (I may say, as the Servant of the LORD of Old did) is not Revealed unto Me for any Wisdom, I have more than any Living, Dan. 2. 30.

IT is not Expedient for Me doubtless to Glory (said an Holy Man of Old, and so I say) I will come to *Visions* and Revelations of the LORD. Who also hath been pleas'd to shew Me many *Visions*, but I was to write down but few, tho' several of 'em I fully Remember to this Day.

AND tho' I had Printed and Given away about 500 of the Books, (Intituled, *The ARK*, &c.) which gave an Account of the Publishing My Marriage at *Merchant-Taylors-Hall*, Octob. 24. 1671. (somewhat of which is already mention'd in the *Book of My Life*, p. &c.) Yet, of late, several have Inquired of Me touching that Action, for Whose Sake and Satisfaction as well as Others, I may now Reprint more out of the said Book, P. 12, 13, and 14. viz.

We (My Self and Wife) being call'd into the Country that Day Forty Days after the Publication of Our Marriage ; at which Time these following were writ.

NOW are Forty Days expired since the Waters began to Swell ; which swell'd so high, that They even Overflowed All Banks ; so that I may say, as of Old, *That all Flesh Died that Moved upon the Earth* : For as it was Then (that None could be Preserv'd or kept Alive

Alive to the LORD, but who were Preserv'd and kept Alive in the ARK.) so it is now : *He that can Receive it, let him.*

AND now the DOVE having brought Me Glad Tidings, that the Waters are somewhat abated, The ARK is to be Opened, and the *Seed* of the *Righteous*, that was Preserved and kept Therein, must now go forth and Replenish the Earth, which hath for a long Time been Void, and, as it were, without Form, so that the *Souls* of the *Upright* have had little Pleasure or Delight Therein : But now is the Day of Glad Tidings come, now is the *Day* of Their True Joy Witnessed, now is the *Day* of Their Singing at Hand ; now will the LORD alone be Exalted, yea, I say, HE alone will be Exalted in this *Day*, wherein All the Wisdom of the Wise is Confounded (and will yet more Abundantly) who know not HIM (or *that measure of HIMSELF which HE hath given to every One*) to be Their Guide and Leader : Wherefore be Awakened All Ye Sons and Daughters of Men (of what Profession or Perswasion of Religion soever You are of) for this is a Visitation from the LORD unto You ; *Happy are You that Can, and that Do, Receive it* : Yea, it is such a Visitation of HIS Love unto You, that I am to Declare, and that in HIS Name and Authority, That Your Forms of Religion, and outward Worship (set up) is not at all [*at this Day*] Acceptable to HIM : So that every One that love Your own Souls, and Desire to Serve the LORD GOD only, must hasten out from amongst Them, and Return to HIM, and Wait upon HIM alone, that so You may not dare to Sacrifice or Worship HIM, but as You Witness HIM to be Your Guide and Leader : For as it was of Old (*that All Sacrifices and Worships that were not Offered and Performed by HIS Requiring, were Abomination to HIM*, so it is now : He that hath an Ear to hear, let Him hear ; Yea, let Him hear what the SPIRIT saith, for the SPIRIT speaketh Expressly in this Our Day, *That the Children of the LORD shall be Taught of the LORD* : Wherefore
come

come away You Sons and Daughters of the Most HIGH; You that have long Waited for this Day, Wherein the SEED must be set at Liberty from All Bonds; yea, I say, from All manner of Bonds: So that this is the *Message* I am to Declare to You at this Time, That You set Up no more Teachers without You, but that You Harken and Obey the Teachings of the LORD GOD within You; for no longer will HE be Mocked; *but such as You Sow, such must You Reap*: And if They be Your Gods, then hearken and follow Them; but if the LORD be Your GOD, then hearken and follow HIM: Yet whatever You do, or whomsoever You will Serve; this I have Determin'd (as the Servant of the LORD did) that *I and My House will* [or at least We are All Bound to] *Serve the LORD GOD only.*

AND thus I am clear from the Blood of All Men, having Faithfully Declar'd what the LORD hath Required of Me at this Time; who am a true Lover of All, without Respect of Persons, because I am at perfect Peace with the LORD.

Glad Tidings of great Joy is sent Abroad to All You who have Kept the Faith, and not Loved Your Lives unto Death viz,

THE SEED is Raised, the CHILD is Born; We have seen HIS Appearance, and are Called to Worship HIM in the SPIRIT, and in the Truth; and cannot but Rejoice with an exceeding great Joy; for the Deaf Hear, the Dumb Speak, the Lame Walk, and to the Poor the Gospel is Preached: Blessed are They that can Receive It: But now do the Wise Men Seek to Destroy the Young Child's Life, tho' with fair Pretences, that They also would Worship HIM; Yea, They are exceeding Wrath, and would Destroy, if possible, every Motion of Life that springs up purely in every True Thirfter after IT; But the Voice is heard, (which says) *This is MY Beloved SON, hear Ye HIM*; Glory is given to the LORD on High, and Good-Will is Offered unto Men. Behold! this Manifestation

festation is Appointed for the *Fall* and *Rising* again of Many in this Day, and for a Sign which shall be spoken Against ; But in THEE, in THEE is Our Souls Delight, who have longed to See THY Day break forth in Its Glory ; tho' many Days We have Suffered with THEE in Mourning and Weeping, being ready to say, *They have taken away My LORD, and I know not where They have laid HIM* : But now is the Joy Received that None can take away. How can We but call upon All to cast Off whatever would hinder, and to Wait with All Diligence to Receive HIM, that None but the Pure in Heart can See ? Who by HIS Quickning Power hath Raised the Dead to Life : Behold, it is Come, and it is Done, saith the LORD GOD, *This is the Day whereof I have spoken.*

Here is the Patience of the Saints : Here are They that keep the Commandments of GOD, and the Faith of JESUS.

THIS was Given 'em June 13. And likewise I gave 'em another Book in August following thus Directed, FOR the Highest Professors of Religion, This is chiefly intended.

The Third Edition Enlarged.

WHEREIN is shewn that Your Ancient Doctrine once was, that *Man's Light was only Natural and Carnal, and doth only make manifest Carnal Transgressions, &c.* which Doctrine Your Ministers have of late Disown'd, and indeed for many Years have Asserted the Contrary, which hath been, is, and is like to be, both to Your Profelires and Hearers of a very Dreadful and Dangerous Consequence.

WHEN I speak with Thee, I will open Thy Mouth and Thou shalt say unto Them, Thus saith the LORD GOD, He that heareth, let Him hear, and He that Forbareth, let Him Forbear ; for They are a rebellious House.

AFTER I had given away several Papers Directed, Friends and People Called Quakers, &c. I went into the Meeting, at *W-H-Court*, where Mr. Penn having

ing Declared long, and in His Discourse mention'd the Worship of the *Beast*, I said, "THE Worship of the *Beast* is Carnal, and not *Spiritual*; neither is "Spiritual Worship in a Multitude of Words at this "Day. He that can Receive it, let him. Then G. Whitehead began to Preach; which being ended, I utter'd these Words, viz. "He that Lives and Dwells in Love, "Lives and Dwells in that SPIRIT; which tho' IT "Suffers Long, Yet will overcome all Enmity in the End.

June 20. "THE Wife Man's Eyes and Ears are in "His HEAD, but the Foolish and Uncircumcised "Their Eyes and Their Ears are Abroad. This is a "certain Truth, He that hath an Ear to hear, let "him hear. After S. Waldenfield had done his Sermon, I said, "If Death only speak, the Dead cannot be "Raised to Life; and unless the Dead be Raised unto "Life, All Preaching and All Hearing availeth little "at this Day: This is a certain and true Testimony; "He that can Receive it, let him.

July 4. "WHERE and in whom the Life and Power of Religion is Witnessed and Practised, Such little Heed or Regard either Shadows or Ceremonies; "for the Kingdom of Heaven, and True Happiness, "consisteth not in Them; but Consists in doing Justly, in Loving Mercy, and in Walking Humbly before the Most HIGH, Happy is He that hath an Ear "to hear, and that is a Doer thereafter. Another having made a long and tedious Speech, I farther said, "It is "Written, that in Days past some Run, and were not "Sent, Spake, and the LORD did not Speak by "Them, and therefore They did not Profit the People "at all: And as it was then, so it hath been, and is "at this very Day: He that can Receive it, let him.

July 11. "FORMALITY and Apostacy from the "Life and Power of Godliness hath been, and is, Great "at this very Day. But where are the Persons that "are so Sensible thereof, that They Themselves are "in that Holy and Heavenly Life, which the Gene-

"rality

"rality of People are Departed and Apostatis'd from? And after George Whitehead, I farther said, "Where, "where are the Hungerers after the true BREAD that "Nourisheth up unto Eternal Life? Such can neither "Feed upon, nor can be Satisfied with *Husks*, or "*Husky [and Dry] Declarations*. He that hath an Ear "to hear, let him hear. And in the Afternoon I spake these Words, "What may, what can, be said or done "for You, that You may be Awakened out of that "Dead State, Formal and False Rest, which You, yea, "most of You, are at this present Involved, Insnared, "and Intangled, in? And as nothing has been Wanting hitherto, so I do Assure You nothing shall be "Wanting on My part [according to the Wisdom "which shall be given Me from on High] to be Serviceable to You, or any of You, therein: He that "can Receive it, or Believe it, let Him.

July 18. After One had made a very long and tedious Discourse, I was to say these Words, viz. "THIS is an "Hour and Power of Darkness; which is so Great, "so General, and so Universal, that it is come upon "the Highest Professors, as well as upon the Open "Profane: He that can Receive it, let Him. And "tho' there be but few that doth Believe it, Yet Some "that are made Sensible thereof, have been, and still "are, in Sorrow and Sadness for it. But before I had spoken these last Words, Mr. Penn Interrupted Me, and by Several of His Friends I was pulled down. However, in the Afternoon I was made to say thus; viz. "He that "Seeks the Good, Welfare, and Everlasting Happiness of Others, must not, ought not, to be weary "of Well doing, whatever Abuse, Reproach, or Scandal, He meets withal for the Same: For as He Seeks "not His own Glory, so He Expects not His Reward "from any Man or Mortal whatsoever.

THE next Day I writ and sent a Letter, Directed For William Penn, Esq; which I think will not be improper to Insert here, that so Those that are also Concern'd, may Consider of it.

Mr. Penn,

July 19. 1703.

WAS it not enough for You to Interrupt Me Yesterday [tho' contrary to Your Several Promises, and which also was Agreed upon at Your Yearly Meeting, that I should not be Interrupted any More, I having an Interest in the said Place, and am the Only Surviving Trustee for it] I say, was it not enough for You to Break Your said Engagement, * [which all *Just, Honest and Consciencious, Men* ought to keep Inviolable] but You must Suffer and Encourage Your People to lay Violent Hands upon Me, and to pull Me down, and which You-know is a Breach of the Peace, and Punishable by the good Laws of *England*? Which, as Yet, I have not made use of, tho' often Provoked [by Your Friends] thereto. Pray, Mr. Penn, why is it that You are so *Envious*, and so *Enrag'd*, against an Innocent and Harmless Person, for Speaking a few Words of Truth and Soberness? Is it not Foreign, and quite Contrary, to the *Lamb's Nature*, and *Child like State*, You made so much Mention of in Your Sermon? Is it not Apparent and Manifest that You are of the Number of Those who were only *Fair Sayers*, but far from Doing the Will of the HIGHEST, and far from Doing to Others as Ye would be done by? What can I expect from other *Societies* whom You have so often Judged and Condemned for Their *Unrighteous Actings*, and now are found doing the Same Things, if not Worse, Your Selves? Oh! Friends and People, My Sufferings, Yea, My Care and Concern, for You All, hath been Great, and I have neither spared for any *Pains* or *Cost*, whereby I might Discharge a good Conscience towards My GOD, towards You, and towards All Mankind. And tho' You have Returned Me *Evil* for My Good-will Therein, Yet (thro' Infinite Mercy) I am brought in-

* You formerly told us in Your Caveat against Property, p. 37. that 'twas one of Their most Sacred Maxims not to keep Faith with Hereticks; I cannot say that it is Your most Sacred Maxim not to keep Your Words with Those that in Love are made, and Constrain'd, to Advise You; but certain I am, it is Your very Practice.

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to that *Life and Happy State*, that I can with Delight Forgive *Injuries*, and Reward *Evil* with that which is Good ; and in which *Innocent, Harmless and Lamb-like, Spirit and Nature*, can Subscribe My Self, Your Friend, J. P.

July 21. After a Multitude of Words had been spoken, I spake these few, viz. " HE that is in the Worship of the most HIGH that is Accepted of at this Day, Will not, I say, Dare not, with a multitude of Words, Feed that Nature that ought to be Famished ; He that hath an Ear to hear, let him hear.

July 22. I spake these words, viz. " BEWARE of Imitating other Mens Words, Gestures or Actions, that Relate to Religious Performances ; for Imitators, as well as Image-makers, in Worship, are an Abomination, and yet Thousands do Err, and have Erred, at this Day, Therein.

July 23. After One of Your Preachers had Declared of Your being come to the Spirits of Just Men made Perfect, &c. I said, " IF the Holy Man at this Day be come to that SPIRIT which made the Holy and Just Men Perfect in Their Generation ; Then the Question is, Where are the Persons that are come to that Perfect State at this Day ? [I Solemnly speak it, I know but few, if any, that have Attained that State, notwithstanding the many Talkers and Vain Boasters of it.]

July 25. I said, " IF the Light of Man is only Natural and Carnal, and can only Judge of Outward and Carnal Transgressions, as one of Your Ancient Ministers hath Testified and Declared: Then the Highest Attainment, or Attainer, in that Light, ought not, nay, cannot, Judge Truly and Infallibly of Those Things that are of a Spiritual, Heavenly, and Divine, Nature. This is a certain Truth: He that can Receive it, let him. [This Sentence is of a very great Concern, and ought to be well consider'd of by You All, that are either Preachers of, or Pretenders to, the Light.] In the Afternoon One having mention'd several times over, in His long Sermon,

That Those who were Regenerated and Born again, Their Words were but Few and Savoury, and yet Himself run into a Multitude; which occasioned Me, after He had done, to say, "HE that is Re-born, and is in the "Exercise of Spiritual Worship, His Words are Few and "Savoury; not only in saying so, but is also the same "in Life and Practice.

July 28. After One of Your Ancient Preachers had spoken long, He plainly told You, He would forbear any more Words, for that He could say no other than what You had heard Declared many and many a Time. [Which, I must needs say, was a most certain and an undeniable Truth.] However, I was made to add a few more, and they were these, viz. "HE that is Instructed unto the Kingdom of Heaven, "bringeth forth of His Treasure Things New, as well "as Old.

POSTSCRIPT.

IT is now full out Thirty Three Years since the ALMIGHTY gave Me HIS Good SPIRIT to Instruct and Guide Me. [And is above 50 Years Since I was Converted from My Vain Conversation.] And by which, as I have been carried through many Unusual, Strange and Various, Exercises, so have I been made [by It's Motions] to Deliver to You many Serious and Weighty [as well as Supernatural and Mysterious,] Things, which I never Receiv'd from, nor ever was Taught by, Man. This is a most Certain and an Infallible Truth, whether You can, as yet, Believe it or no: However, whether You Hear, or Forbear, I have thus far cleared My Conscience in all Faithfulness, Honesty, and Uprightness, towards You; and for which I have that Reward in and with Me at this very Day, which no Man, nor Men, can Give or Take from Me: Praised be the AUTHOR thereof for ever, and for evermore. Amen, and Amen.

July 29. 1703.

AND now I shall Conclude (with that Saying of the Holy Men of Old (Commending My Self to every Man's Conscience in the Sight of the All-wise and All-seeing GOD.

THE

THE Foregoing (except the Title Page) was Printed and given away at *W-H-Court* the 1st of *August*; and upon the 4th, I being at the Meeting, and staying till it was over, *G. W.* desir'd to speak with Me; to which I readily consented, and before several of His Friends, He ask'd Me, *Who that Ancient Minister was that said those Words of Man's Light being only Natural and Carnal; for that He disown'd the Assertion.* I bid Him give it Me under His Hand what He had said; but He Refusing so to do, I would not tell Him the Author. Then he said, *He would Charge it upon Me as a Fiction of My own*; and so parted.

THE next Day, at *Dev. House*, and the next Day after that, at the *Bull*, before any began to Preach, I spake much the same Words, with some Addition, saying at the last Place I did not mention over again, that *They were Declared by One of Your Ancient Ministers*; however, what I did say, I shall Infert here, *viz.* "IF the Light of Man (*or Man's Light*) is only Natural and Carnal, and doth only make Manifest Carnal Transgressions; then the Highest Attainment or Attainer in that Light, ought not, nay, cannot, Truly, and Infallibly, Judge of those Things that are of a Spiritual, Heavenly, and Divine, Nature. This is a Certain and True Testimony: He that can Receive it, let Him. Yea, it is such a Certain and True Testimony, that it is of very great Concern to You All [that are either Preachers of, or Pretenders to, the Light] deeply to Weigh and Consider: For All False Rests, and All False Foundations, are to be, and must be, Disquieted and Shaken: Happy are the Called, Chosen, and Faithful, to so Great, and to so Good, a Work. This is what I was to Deliver to You at this Time. After I had done, *G. W.* again Publickly Disown'd that *Man's Light was only Natural and Carnal*, and desir'd Me to let 'em know the Author of Them. I said If You that were the Ministers would give it under Your Hands that You All Disown'd Them, I would let You know the Name of the Author; but till then I

was not willing to tell His Name, and so departed. However, upon the 8th Instant, in the Morning, I gave a Letter to the Meeting of Your Ministers concerning it. A Copy of which here follows, viz.

WHEREAS upon the 6th Instant I spake these Words, *If the Light of Man is only Natural and Carnal, and doth only make Manifest Carnal Transgressions, &c.* To this George Whitehead Replied viz. *We* (meaning You that were of the same Ministry with Himself) *Disown the said Doctrine, and Asserted the Contrary.* And therefore desir'd Me to let 'em know the Author of those Words; [for I had said they were the Words of One of Your Ancient Ministers] I told Him, Tho' He said *We*, (meaning You) Yet I did not know but Some, or not Most of You, might be of the same Opinion and Judgment with the said Author, and so Refused to tell His Name: But if You will give it Me under Your Hands that You also *Disown the said Doctrine, and the Person that Declared the Same, to be none of Your Ministry,* I will be Ingenuous with You, and plainly tell You who It was that Asserted the abovesaid Doctrine. If You see meet to give an effectual Answer to This [which I suppose You will Conclude is of a very great Concern] (*I mean Your Judgment concerning the said Doctrine*) then You may expect that I shall perform My Promise, in discovering the Author. I am Your Friend, F. P.

I purpose to stay in Town till the 10th Instant.

Aug. 8. *I spake these Words, viz.* "HE that is Engaged in a Spiritual Warfare, must not, nay, ought not, to Entangle Himself with the Affairs of this Life, neither ought He to Fly or Hide Himself in the Day of Battel. He that hath an Ear to hear, let him hear. And after One had spoken a few Words, I further said, "And as He that is Engaged in a Spiritual Warfare must not Entangle Himself with the Affairs of this Life, nor Hide Himself in the Day of Battel; so must He be as an He-Goat before the Flock of Those whose Hearts are Inclined and Bent to follow the

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“Leadings of the LORD GOD fully, as did *Joshua*
“and *Caleb* in Days past. *And in the Afternoon I said,*
viz. “The ALMIGHTY, as HE ought not, so HE
“is not Tied to any Sort or Sect of People at this Day.
“Neither is HE to be Limited to, or by, any Out-
“ward Appearance, altho’ set up by HIS own Ap-
“pointment : Such was the *Brazen Serpent* which HE
“once Beautified with HIS Presence, but by reason
“of the Iniquity and Idolatry of the People HE cau-
“sed it to be pull’d down, and then ’twas no other
“than a Piece of Brass. [*And wot You not what HE did*
to Shiloh, even to Shiloh, where once HE had placed
HIS Name and HIS Glory ? Jer. 7. 12.] “And as it was
“then, so it hath been in this our Age : He that can
“Receive it, let Him. *After One had made a great*
Noise, and had Preached a long Time, Exhorting to Seek
the Beloved of Your Souls, I said, “The Soul’s BELOVED
“is not to be found in the *Rushing Winds*, nor in a
“*Multitude of Words*, at this Day ; but only is to be
“found in the *Still Voice*, and in the *Silence* of all *Flesh*.
“This is a Certain and True Testimony : He or She
“that can Receive it, let ’em.

According to My Intention I stay’d in Town till
the 10th Instant ; and not hearing of any Answer to
the aforesaid Letter I sent to Your Ministers, and went
to enquire after it. *Will. Warren* told Me there was One
Writ, which he said He Saw ; but to whom it was de-
liver’d to give Me, He could not tell. The next Day
I asked Several of Your Ministers for It ; Some said
there was no Answer Agreed upon to give Me, Others,
that unless I told ’em the *Author’s Name*, They would
not give it under Their Hands the *Disowning the said*
Doctrine, tho’ They said, They have Always Declared the
contrary Doctrine. This was All the Answer I could
get from ’em, notwithstanding I shewed Them the
following Words, which I had writ the Day before to
the aforesaid *W. W.* and which were These, viz,

Friend W. W.

August 10.

THAT You may be satisfy'd that there was One of Your Ancient Ministers Declared and Asserted, that *The Light of Man (or Man's Light) is only Natural and Carnal, and doth only make Manifest Carnal Transgressions, &c.* I have here Repeated the Words over again, so that You may have no Doubt but that They were so Declared. However, It is not at all Material who was the Author of 'em, whether any of Your Ministers, or any Body else. For the Question is only, whether You are All (*I mean You that are of the Ministry*) of that Judgment, in the Disowning the abovesaid Doctrine, and the Author of it? Unto which be pleas'd to Set Your Names thereto, and that shall satisfy Me so as to let You know the Author.

Your Friend, J. P.

AND now being without all Hopes that Your Ministers will give Me any Answer in Writing, I shall Conclude with this Affirmation, that the said *Doctrine* was Declared and Asserted by *One of Your Ancient* [yea, and Chiefest] *Ministers*, and which, to All that know, and are well Acquainted with Me, will give Credit to it, for My *Yea* is *Yea*.

POSTSCRIPT.

I Am not call'd to Wrestle against *Flesh and Blood*, but against *Spiritual Wickedness* that is got into *High Places*: In which Service, and for the Everlasting Good of All Mankind, I am freely given up to Spend, and be Spent.

How Calm, How Quiet, How Serene, am I?

How Satisfy'd when freed from Company?

*'Tis Strange so Real, and so Great, a Good,
Should by so very few be understood.*

* Some Books I'd have,
And Some Acquaintance too,
Tho' very Good, and very Few.

* Vid. A. C.

THE

THE foregoing (except the First Paragraph in the Title Page, and a Marginal Note) being the *Second Edition*, was Given away the 15th Instant, And upon the 18th at *W-H-Court*, before the Meeting was near full, as I Repeated these Words, *viz.* "Man's Light" being only Natural and Carnal, &c. I was Interrupted by One of Your Ministers (*James Holiday*) so that I Stopt till He had done Reviling Me, and then I began to Speak again, but was also Interrupted by One of Your Preachereffes; and by another of Your Women, not only Revil'd, but pusht several times on My Body with Her Staff, and so prevented Me from Declaring what was then upon My Mind farther to have spoken. Is it not Amazing to See, that Your People should Pretend to Christianity, and Yet be so full of *Enmity* against *Innocency*! For so neither was My LORD, nor any of HIS Disciples.

Aug. 20. Before any began to Preach, I said, "IT is" written of a Servant of the LORD in Days past, "*(Gen. 49. 23.)* that The Archers Sorely Grieved Him, "Yea, They Shot at Him, and Hated Him, But His "Bow abode in Its Strength, and the Hands of His "Arms were Strengthened: By whom? Even by the "Mighty GOD of *Jacob*: And as it was Then, so it "hath been, and is at this very Day: He that can Re- "ceive it, let Him.

AND tho' hitherto I have forbore discovering Your Ancient Minister's Name that Asserted *Man's Light* to be only Natural and Carnal, &c. Yet now I am to do it, and therefore have taken the Pains to Transcribe it out of *Edw. Burrough's* Works, [Which Book, and the Author of It, is Approv'd of, and Applauded, in the Highest Degree by Your Ancientest and Chiefest Preachers, *viz.* *George Fox*, *Francis Howgil*, *Josiah Coal* &c. Yea, and by *George Whitehead* Himself, whose Names are Affixed with high Encomiums of the said Author, &c. [tho' now *E. B.* being Dead, *G. W.* &c. Disowns the said Doctrine] Wherein Pag. 16, and 17. He writes thus, *viz.*

WHO

‘ WHO Speaks, Writes, and Declares, from the Light
 ‘ of GOD, which doth discover All the dark Paths of
 ‘ Fallen Man,--- (and All His Spiritual Wickedness)
 ‘ Speaks, Writes and Declares, not as from Man, *Whose*
 ‘ *Light is Only Natural and Carnal,* (which is Darknes
 ‘ to the pure Light which is Eternal) but as from GOD,
 ‘ Whose Light is Spiritual, and doth make manifest
 ‘ the Secret Whoredoms of Fallen Man, Who cannot
 ‘ Witness this Light are no Ministers of GOD, neither
 ‘ ever were Sent of GOD to Declare the Truth from
 ‘ GOD, but are *Deceivers and Blind Guides,*--- [Mark G.
 ‘ *W. and the Rest concern’d.*] ‘ I wrote not as from Man.
 ‘ *Whose Light is Only Natural and Carnal, And Doth On-*
 ‘ *ly Make Manifest Carnal Transgressions* of a Carnal Law,
 ‘ but as from the Eternal and Spiritual Light, which
 ‘ doth make Manifest Spiritual Transgressions of a Spi-
 ‘ ritual Law, &c.

AT the Request of Mr. *Pennyman* We have Examined the Aforesaid Quotations in Page 16. and 17, of *Edw. Burrough’s Works*, Written Anno 1654. and do find it to be Exactly done, Word for Word.

Humphry Thayer, Richard Janeway.

NOW, whoever Disowns the abovesaid Doctrine, of *Man’s Light being only Natural and Carnal*, as *George Whitehead, John Field, James Holiday*, and others of Your *Ministers* have done, I am made at this Time to Declare unto You that They are no Ministers of CHRIST, nor Preach by HIS SPIRIT, but only from the Wise, Fathoming, Comprehending Part of Man’s Understanding. This is a most Certain, Faithful and True Testimony: He or She that can Receive it, let ’em. *This was given ’em Aug. 29, 1703.*

AND tho’ in the foregoing I have often Repeated the Words of *Man’s Light being only Natural, &c.* which to Some may seem Tautology; Yet I found a Necessity upon Me for so doing: It being the only Foundation Principle, Their now Preachers for the most

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part,

part, have Taught the People to Build Their Salvation upon : The which (as I said in the Title Page) is of a most Dangerous and Dreadful Consequence. And therefore is to be Disown'd, and Testify'd against by All that have Received, and are, or are to be, Baptized with the Baptism of the Good SPIRIT of the for ever Blessed JESUS.

THE ALMIGHTY having [of HIS Infinite Mercy] Entrusted, and Enriched Me, with the PEARL of Greatest Price: As it hath been, so it is, at this very Day, My Care, Prayer, and Chiefest Concern to be Always Waiting at *Wisdom's Gate* for Counsel and Direction, lest I should either Add to, or Diminish from HIS Word or Work : Yea, it is My Endeavour to Finish every Thing I have to do ; that when My Days are Ended, and the Work Finished for which I came into the World ; I may have nothing else to do, but to lay down My Head in a Peaceable, Quiet, and Happy State.

O THOU Infinite and Wonderful BEING ! How hast THOU Preserved Me, a Poor, Frail and Finite Creature, from Falling before a Mighty

* People, when Few or None stood by Me for several Years together, save MICHAEL that Great PRINCE !

* Many of whom were as Giants, and I but as a Grasshopper both in Their and in My own Eyes.

How hast THOU Taught My Hands to War, and My Fingers to Fight ; insomuch, that I have not Feared the Multitude of the Host that Encompassed Me, as it were, on every Side ; Because I Sought THY Glory, and the Everlasting Well-being of Them, and All Mankind ; and in so doing, I have found a Greater Strength, in, and with Me, than in the Host that Opposed Me. And in such like Work, and Warfare, the Holy Men of Old, who were Zealous for THY Glory, were Greatly Concerned and Engaged in : And in which Work Some are Engaged in at this very Day ; Praised be THY Name for ever, that has not left THY SELF without Witnesses, in This, as well as in Former

Former Ages. But, O LORD, THOU knowest They are but Few, and therefore My Cry and Prayer to THEE is, that THOU wouldst be Pleased to Raise up more and more Faithful Instruments for the Carrying on so Necessary, so Great und so Good a Work; and so to Furnish Them with such a Measure of THY Good SPIRIT, as that THINE and Their Enemies may be made to Confess, that GOD is in and with Them of a Truth.

AND now, [O THOU that are the Beloved of My Soul, and the Choicest of Ten Thousand] I Beseech THEE, Bless, Preserve, and Keep Me, from All and All manner of Evil, and from either Adding to, or Diminishing from THY Word, or Work, henceforth and for ever, Amen, saith One of the Weakest and Unworthiest of THY Servants.

Come LORD JESUS, come quickly; and let All that have Printed, or Spoken Contemptuously or Undervaluably of Thy PERSON, or Sufferings, be for ever Ashamed and put to Silence; and let All that love THEE in Sincerity, and that long for THY Appearance, say, Amen.

SHEW Me a Token for Good, that Those that hate Me, may See it, and be Ashamed, because THOU LORD hast Helped and Comforted Me. Praised be THY Name for ever, saith THY Servant, J. P.

I Little Expected when I began to have this Book First Printed to have Lived to this Time: However, I cannot but look upon it as a very Great Mercy that I have Lived to See so much of It Printed before My Departure out of this Life.

Aged 75, in August 1703.

The LORD hath Rewarded Me According to the Integrity of My Heart, and According to the Cleaness of My Hands hath HE Recompened Me. For I have kept the Ways of the LORD and have not Wickedly Departed from My GOD.

Printed November 1703.

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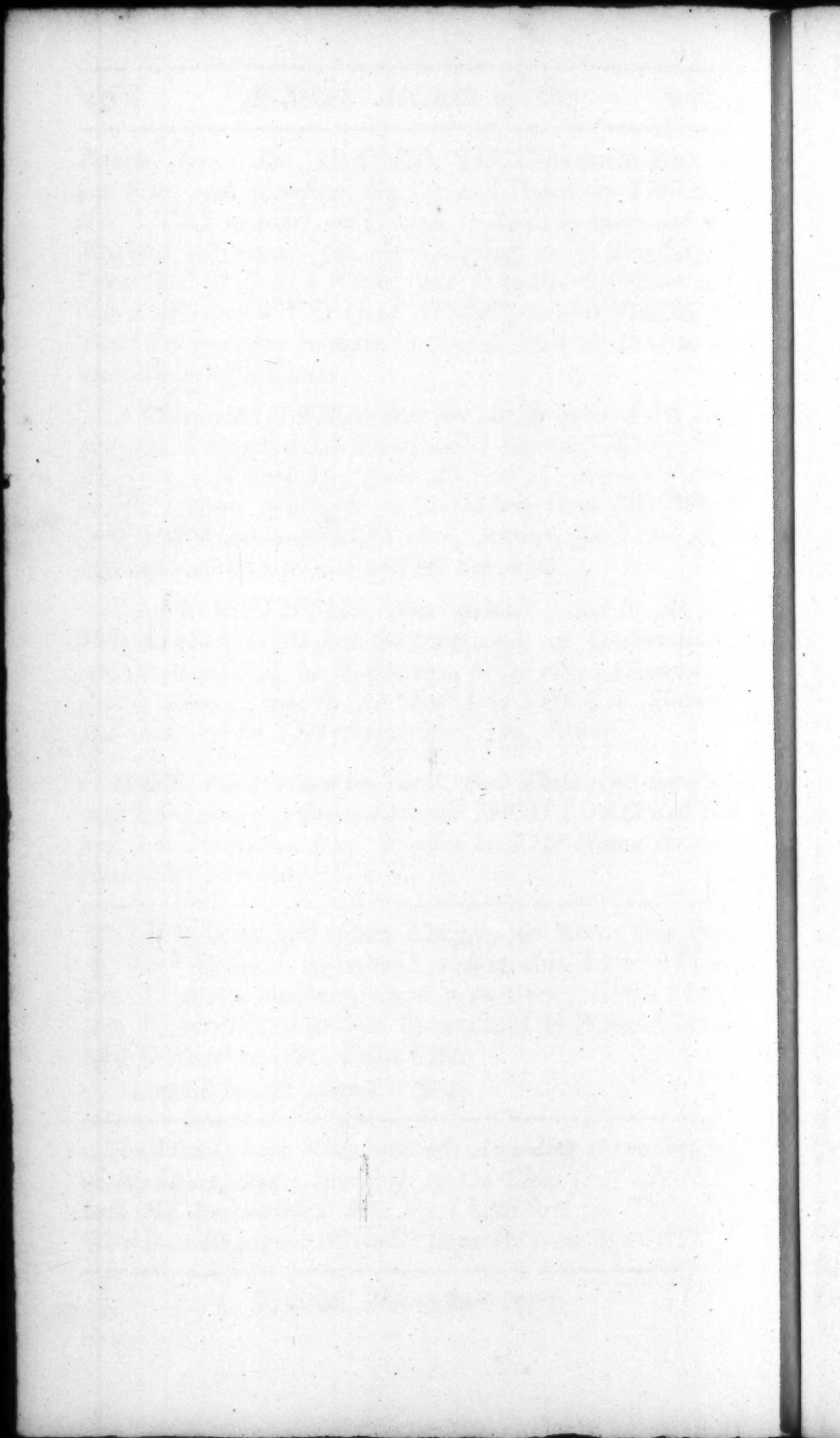
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An APPENDIX,
TO THE
Second Edition of the Account of my Life.

By the Conclusion of which it Appears that I little thought to have added any more to It : But my Days being still continued, I may add somewhat more here.

THE first Two Paragraphs were Spoken at the Quakers Meetings, 1703. "The Tree of Knowledge, "as it was not Good in Days past, neither is It at "this Day Good for Food : And whoever They be, "whose Eyes and Ears are Abroad, and Harkning "to Words without : They are the People who are "Feeding upon that Tree ; and the more They En- "crease, and Grow, in that Knowledge, the more "They are Puffed up with Spiritual Pride ; and say "in their Hearts to Some, that are more Holy and "Heavenly Minded than Themselves ; *Stand off,* " *Stand by thy Self, I am more Holy than Thou.* This, "this is that Exalted Spirit, in whomsoever it is "found, that is to be Detected, that is to be Reje- "cted, and that is to be brought Down. Happy "are the Called, Chosen, and Faithful, to so Great "and so Good a Work. *After One of their Ministers had done Preaching, I said,* "He that knows a Bridle "to His Tongue, and is in the Spiritual Worship, "will not, I say, dare not Feed that Nature that "ought to be Famished. *He that can Receive it let Him.*

I having got Two little Tracts Printed 1704, to be given away ; part of Each are here Reprinted ; the first is Intituled, *A Good Companion, &c.*

CONSIDER the Majesty, the Goodness of Almighty GOD ; a Friend that is always at hand, HIS Pleasure lies not in the Magnificence of Temples made with Stone, but in the Piety and Devotion of Consecrated Hearts. It is not the Incense, or the Offering that is Accepted of GOD ; But the Piety and Devotion of the Worshipper. It will be in vain for

Thee to Approach the Holy GOD to Worship HIM, unless Thy Heart be prepared for Thy Offering.

THE less My Mind hath to do with My Body the better. He that Masters one Vice, may Master all the Rest [*By the Assistance of the SPIRIT of GOD.*] It is not for Philosophy (saith He) [*Nor For Christianity say I*] to excuse Vices. It is Virtue, not Pedigree, that renders a Man either Valuable or Happy. It is only a clear Conscience that maketh any Man truly Noble. No Man gives a fairer Account of his Time, than He that maketh it His dayly Study to make Himself better. 'Tis a fair Step towards Happiness and Virtue, to delight in the Company of Wise and Good Men; and where that cannot be had, then to keep no Company at all. Solitude affords Business enough, and the Entertainment is Comfortable and Easie; whereas, Publick Offices are Vexatious and Restless. The more Acquaintance, the more Danger; the best way is to Retire and Associate only with Those that may be the better for Us, or We for Them: I dare not trust My Self in much Company. *Seneca.*

THE bare External Act of any thing Commanded by GOD, unless it move from a Heart or Principle Conformable to the Will of GOD, is no true Obedience; for All External Actions, taking them divided from the Will of GOD, are of one Kind and Nature.

'TIS not the Food I Eat, but the Word, the Commission of GOD to HIS Creature that maintains my Life. If HE should give Me Quails and Manna from Heaven, yet without HIS Blessing upon Them, They would be but Rottenness and Putrefaction to Me. And therefore I have ever Begg'd HIS Blessing upon HIS Blessings, as well as the Blessings themselves; and Attributed the Good I Found, or was to Expect in Them, to the same HAND that gave Them.

Diligence and Industry in that Lawful Employment wherein the Providence of GOD has placed Thee, is Thy Duty, and therefore Observe it; but Solicitousness and Anxiousness is thy Sin, and therefore Avoid it.

Order

ORDER thine Anger so that it may rather be an Act of thy Judgment, than of thy Perturbation. It is the most Exquisite and Innocent Revenge in the World, to Return Gentle Words, or none at all, to Ill Language.

Judge Hale.

IF I find the LORD whips Me with any Sensible Stroak, I will first Search the Cause, then Seek the Cure. *Afa*, King of *Judah*, was Diseased in His Feet, until His Disease was exceeding Great: Yet in His Disease, He Sought not unto the LORD, but to the Physitians.

IT was neither Herb, nor Mollifying Plaister that Restored Them to Health, But THY Word, O LORD, that Healeth all things; for THOU hast Power of Life and Death, THOU ledest to the Gates of Hell and bringest up again. *Wisd.* 16. 12.

Touching Prayer.

Frequent and Hearty Prayer is a Means to beget a Holy and Religious Disposition in the Soul. There is one sort of Prayer, wherein We make use of the Voice, which is necessary in Publick, and may sometimes have its Advantage in Private: And another, wherein We utter no Sound, yet We conceive the Expressions, and form our Words, as it were in our Mind, (which I Presume is most commonly used in Private Devotion) so there is a Third, and more Sublime kind of Prayer, wherein the Soul takes a higher Flight towards GOD in Sighs and Groans, and Thoughts too high for Expression; the SPIRIT helpeth our Infirmities, making Intercession for Us with Groanings that cannot be Uttered. This Mental Prayer is of all Others the most Effectual to Purifie the Soul, and Dispose it unto a Holy and Religious Temper, and may be termed the great Secret of Devotion, and one of the most Powerful Instruments of the Divine Life.

The Kingdom of GOD in the Soul, &c. p. 89. &c. Pref. by Dr. Burnet.

NO Visible Acts of Devotion can be Without a Form ; but, yet the Less Forms in Religion the better, since GOD is a SPIRIT ; for the more Mental Our Worship, the more Adequate to the Nature of GOD, the more suitable to the Language of a Spirit.

Reflect. and Maxims, p. 144.

The Christians Pattern.

THE Doctrine [*and Words*] of CHRIST Exceedeth all the Doctrines [*and Words*] of Men, and He that hath the SPIRIT of GOD, shall find therein a hidden Manna. *Let all Doctors hold their Peace, let all Our Teachers be Silent : Speak THOU O LORD alone unto Me. For THOU Teacheth Man Knowledge, and gives unto Babes [and Innocent Persons] more clear Understanding than can be Taught by Man. THOU canst in an Instant Raise the Humble Mind to Understand more of the Eternal Truth, than can be gotten by Ten Years Study in the Schools.*

HE that converseth Inwardly with his MAKER, [*Is in the Spiritual Worship*] He maketh small Reckoning of Outward Things, He neither requireth Places, nor attendeth Times for performing Religious Exercises.

‘ THE True Worship of GOD [*Says another Author*] is to be Led by HIS SPIRIT in all Things, and to be Guided in The Truth at all Times on all Occasions: This is more Acceptable and Well-pleasing unto the True and Living GOD, than, or above all Words, or Outward Conformity, and set Days and Times, and Observances; For the Worship of GOD is not in these Things ; but is without respect of Days, Places, or Things.

HE that would Attain to the more *Inward and Spiritual Things of Religion*, must with JESUS depart from the Multitude and press of People. Covet Retirement, and prefer private Conversation with Thy GOD, before all the Diversion of Humane Society.

WHAT is the Reason why Some of the Saints were so Perfect and Contemplative : Because They Labored to Mortifie Themselves wholly to all Earthly Desires ;

fires ; and therefore They could with their whole Heart give Themselves to GOD and live to HIM in Secret. Blessed is that Soul that heareth the LORD speaking in Her, and receiveth from HIS Mouth the Word of Comfort. [*Yea, Blessed indeed.*] In Silence, and in Stilness a Religious Soul Advantageth her Self, and Learneth the Mysteries of Holy Scripture. An Humble Knowledge of thy Self is a surer Way to GOD, than a deep search after Learning. [*Tho' Learning is good in its place*] But a good Conscience, and a Virtuous Life is always to be preferred before It. Cease from an Inordinate desire after Knowing, for therein is much Distraction and Deceit.

A Spiritual Man is not hindred by outward Business, or Labor, which may be necessary for the Time: But as things fall out, so He frameth Himself to them. How much the Humbler Thou art in Thy Self, and more Subject and Resigned unto GOD; so much the more Prudent shalt Thou be in all Thy Affairs, and Enjoy Greater Peace and Quiet of Heart.

IT is tedious to Me often to Read and Hear many Things. Many Words do not satisfie the Soul, but a good Life comforteth the Mind, and a Pure Conscience giveth great Assurance in the Sight of GOD. A Man must fight long and mightily Within Himself, before He can get perfect Victory over Himself. [*This is a certain Truth, and cannot be fully Obtained but by Divine Assistance.*] This Grace is a Supernatural Light, and a Special Gift of GOD, and which Raiseth up a Man from Earthly Things, to Love the Things of Heaven, and of a Carnal [*Or Natural Man*] maketh Him a Spiritual Man. How much the more therefore Nature is Depressed and Subdued ; so much the Greater Grace is Infused ; and the Inward Man daily by new Visitations more Reformed according to the Image of GOD. This ought to be our Endeavour, to Conquer our Selves, and daily to wax Stronger, and to make a farther Growth in Holiness. As long as Thou Carriest a Mortal Body,---Thou canst not

Always continue in Spiritual Exercises, and Divine Contemplation. [*However Thou May'st, and Oughtest endeavour to be doing some Virtuous and Good Actions.*] And if at any time Spiritual Comfort be given Thee, Receive it with Humility and Thankfulness; but know, it is the Gift of GOD, not any Desert of Thine: Be not Puffed up, but rather be the more Humble for that Gift, and be more wary in all thy Words and Actions. When Consolation is taken from Thee, do not be so Dejected as to Despair, but with Humility and Patience wait for the Heavenly Visitation; for GOD is able to give Thee greater Consolation. This is not new nor strange to Them that have Experience in the Way of GOD: For so the Holy Ancients had oftentimes Experience of such kind of Vicissitudes. Some Disciples of CHRIST have had such Wonderful Improvements, as even to Speak Things above Humane Comprehension, and Grow Wiser in Solitude (*And Retirement*) than any Conversation of Learned Men, or Volumes, or Libraries never so carefully perused, could have made Them. That Knowledge which descends from Above, works a greater Change in a Man, a greater Improvement in Profitable Knowledge, than all the Comprehension which the Best Capacities, and the most Indefatigable Industry can ever Attain to. To Some, the LORD Reveals Mysteries with much Light, HE is the Inward Teacher; HE is the Truth, the Searcher of the Heart, and Discerner of the Thoughts.

[*And ought to be Feared; Reverenced, and Obeyed by all Flesh living.*]

Texts of Scripture.

WHatsoever was writ Aforetime, was written for Our Learning, that We, through Patience and Comfort of the Scriptures, might have Hope. All Scripture [*Or any Scripture*] given by Inspiration of GOD, is Profitable for Doctrine, for Correction, for Instruction in Righteousness, that the Man of
GOD,

GOD, may be furnished unto All good Works. For what Man knoweth the Things of a Man, save the Spirit of Man which is in Him? Even so the Things of GOD, knoweth no Man, but the SPIRIT of GOD. There is a Spirit in Man; and the Inspiration of the ALMIGHTY gives Him an Understanding, [*Far Exceeding the Teachings of Men.*]

WHO can Understand his Errors? Cleanse THOU Me from secret Faults. Search Me O GOD, and Try Me, and See if there be any Wicked Way in Me, and Lead Me in the Way Everlasting. That which I see not, Teach THOU Me. (for) None Teacheth like THEE. Open THOU Mine Eyes, that I may behold Wonderful Things out of THY Law. The Law of THY Mouth is better unto Me than Thousands of Gold or Silver. Great Peace have They that love THY Law, and nothing shall offend Them. THOU wilt keep Him in Perfect Peace, whose Mind is stayed upon THEE. He shall not be Afraid of Evil Tydings, His Heart is Fixed, Trusting in THEE. I Rejoyce at THY Word, as One that findeth Great Spoil. [Yea] I have Esteemed the Words of THY Mouth more than My Necessary Food. How Sweet are THY Words unto My Taste! Yea, Sweeter than Honey to my Mouth. I had rather be a Door-keeper, [Or the meanest Office] in THY Service than to Dwell in the House or Tents of Wickedness; for THOU wilt give Grace, and Glory, and no Good Thing wilt THOU withhold from Them that Walk Uprightly. Blessed is the Man that Trusteth in THEE. With my Soul I have desired THEE in the Night, and with my Spirit Within Me I will Seek THEE early. I shall be Satisfied when I shall Awake with THY Likeness (or) when THY Image or Likeness shall Awake in Me. THOU art my GOD, and I will Praise THEE, THOU art my GOD, and I will Exalt THEE. O THOU that hast the Key of David, that Openeth and no Man Shutteth, and Shutteth and no Man Openeth. Open THOU my Lips, and my Mouth shall Shew forth THY Praise. Blessed is the Man, unto whom, THOU, O LORD, imputeth no Iniquity, and in whose Spirit there is no Guile. Like as the Hart desireth the Water-Brooks, so doth my Soul long after THEE, O

GOD. Cleanse THOU Me, and I shall be Clean ; Purge THOU Me, that I may be as White as Snow, without Spot or Wrinkle, or any such thing. That so I may be Sincere and without Offence, being filled with the Fruits of Righteousness. THOU Desirest not Sacrifice, else would I give it. A Broken and Contrite Heart, O GOD, THOU wilt not despise.

HE is an Israelite [*and Christian*] indeed, in whom there is no Guile. Blessed are the Undeiled who Walk in the Law of the LORD. Blessed are They that keep HIS Testimonies, and that Seek HIM with their whole Heart. They also do no Iniquity, [*Mark that*] They Walk in HIS Ways. Whoso is Wise, and He shall Understand these things ; Prudent, and He shall Know Them, for the Ways of the LORD are Right, and the Just shall Walk in Them. But the Transgressors shall fall Therein.

Many are the Afflictions, [*Trials and Exercises*] of the Righteous : But the LORD Delivereth Him out of them All. [*Praised be HIS Name for ever.*] It is good for Me that I have been Afflicted, that I might Learn HIS Statutes. It is better [*Yea, I had much rather*] go into the House of Mourning, than into the House of Feasting. Sorrow is better than Laughter, for by the Sadness of the Countenance [*For Righteousness sake*] the Heart is made better. I Commune with My own Heart, and My Spirit within Me maketh diligent Search. [*Lest any Iniquity or Guile should Remain or be Found in Me.*] I keep under my Body, and keep it in Subjection ; [*For that is absolutely necessary*] lest by any means when I have Instructed Others, I my Self should be a Cast-away. Whether We Eat, or Drink, or whatsoever We do, Let Us do All to the Glory of the Great GOD. And to Him that ordereth His Conversation Aright, He shall See HIS Salvation. Wait on the LORD, Be of good Courage, and HE shall strengthen thine Heart.

I have Learned [*Through the Mercy of the AL-*
MIGHTY]

MIGHTY] in whatsoever State [or Condition] I am in, therewith to be Content.

CALL upon **ME** in Time of Trouble, [*This I have done*] I will hear Thee, [*This O LORD, THOU hast done*] and Thou shalt Glorifie **ME**. [*This is that THE Servant desires to do.*]

NO Weapon that is formed against Thee shall Prosper, and every Tongue that Riseth up against Thee in Judgment, Thou shalt Condemn. This is the Heritage of the Servants of the **LORD**, and Their Righteousness is of **ME**, saith the **LORD**.

BLESSED are They who do Hunger and Thirst after Righteousness, for They shall be Filled. Blessed are They who are Persecuted for Righteousness sake. Blessed are You, when Men shall Revile You, and Persecute You, and shall say All manner of Evil against You [falsly] for **CHRIST**'s sake. Rejoyce and be exceeding Glad, for Great is Your Reward in Heaven: For so Persecuted They the Prophets which were before You.

FOLLOW Peace with All Men, and Holiness, without which no Man shall See the **LORD**. [*Or be truly Happy.*] If it be possible, as much as lieth in Us, let Us live peaceably with All Men. [*So far as We may with a good Conscience.*] For if I yet pleased Men, [*Contrary thereto*] I should not be the Servant of **CHRIST**. To do Good, and Communicate, let Us not forget; for with such Sacrifices **GOD** is well pleased. A Good Name [*In doing Virtuously*] is rather to be chosen than great Riches. As We have therefore Opportunity, let Us do Good unto All Men, especially to Such as fear **GOD**. He that hath a Bountiful Hand shall be Blessed. The Blessing of the **LORD**, It maketh Rich, and **HE** addeth no Sorrow with it. The Grace of **GOD** Teacheth Us [*That Obey It*] to Live Soberly, Righteously, and Godly, in this present World, looking for the Blessed Hope and Glorious Appearing of the Great **GOD**, and our Saviour **JESUS CHRIST**. Who gave **HIMSELF** for
Us

Us [*Who truly Love, Fear, and Obey HIM*] that HE might Redeem Us from All Iniquity, and Purify to HIMSELF a Peculiar People, Zealous of Good Works. Happy is the People that are in such a Case: Yea, Happy is the People, whose GOD is the LORD.

WISDOM, that is from Above, is first Pure, then Peaceable, Gentle, and Easy to be Intreated; full of Mercy and good Fruits; without Partiality, and without Hypocrisie. *Wisdom* is the Breath of the Power of GOD, and a pure Influence (or Stream) flowing from the Glory of the ALMIGHTY. She is the Brightness of the Everlasting LIGHT, the Unspotted Mirrour of the Power of GOD. [*This is a Most Sublime and Supernatural Testimony.*] She is more Precious than Rubies, and All things thou canst desire [*That this World can afford*] are not to be Compared unto Her. [*This is an Infallible Truth.*] She is a Tree of Life to Them that lay hold upon Her, and Happy is every One that Retaineth Her. [*Yea, Happy indeed.*] He that considereth Her Ways in his Heart, shall also have Understanding in Her Secrets. When thou Goest, It shall Lead Thee; when thou Sleepest It shall Keep Thee; and when thou Awakest, It shall Talk with Thee.

HAPPY is He that shall be Exercised in these Things, and He that layeth them up in His Heart shall become Wise. Mark the Perfect Man and behold the Upright, for the End of that Man is Peace. The Peace of GOD, which passeth all Understanding, shall keep His Heart and Mind, through CHRIST JESUS. To Whom be Glory for ever, and for ever. Amen.

O THOU that Art the Inspirer, and Enlightner of All Sincere and Humble Souls; I Beseech THEE, Inspire, and Enlighten, Thy Servant more and more, that So, the Words of His Mouth and the Meditations of His Heart, may be so Ordered, that they may Always be Acceptable in THY Sight, WHO Art His Strength, and His Redeemer.

POST-

POSTSCRIPT.

THE Word of the LORD was Precious in those Days; There was no Open Vision. (1 Sa. 3. 1.) *And is it not so at this Day? But who lays it to Heart? And where are Those that Sigh, and that Cry for All the Abominations that are done in this my Native Country? Ob! Where are They?*

The Second Tract is Intituled,
A Good Companion; Being some Useful and Profitable Sayings; Collected Chiefly for the Benefit of All Spiritual Travellers, by One of Their Fellow Members.

The Christians Pattern.

VAnity of Vanities, and all is Vanity, but to Love GOD, and to Serve HIM only, This is the Higheſt Wiſdom, by Contempt of the World, to tend towards the Kingdom of Heaven. It is Vanity to Mind Only this preſent Life, and not to foreſee thoſe Things which are to Come. It is Vanity to ſet thy Love on That which ſpeedily paſſeth away, and not to haſten Thither, where Everlaſting Joy is Permanent. Call often to Mind that Proverb, *That the Eye is not ſatisfied with Seeing, nor the Ear filled with Hearing.* Endeavour therefore to withdraw thy Heart from the Love of Viſible Things, and to turn thy Self to Thoſe that are Inviſible. For They that follow Their Senſuality, do Stain their own Conſciences, and looſe the Favour of GOD. The more One becometh Inwardly Simple and Pure, ſo much the more Higher Things doth He Underſtand without Labor; for that He Receiveth Intellectual Light from Above. A Pure, Sincere, and Stable Spirit is not Diſtracted, tho' It be Employed in many Works, for that it works All to the Honour of GOD; and Inwardly being Still and Quiet, Seeks not it Self in any thing it doth. [*So much as the Glory of GOD.*] Whoſo knoweth Himſelf well, Groweth more Mean in his own

own Conceit, and Delighteth not in the Praises of Men. We are All Frail, but I esteem none [*Few if any*] more Frail than my Self. He is truly Wise, that accounteth all Earthly things as Dung, that He may Gain CHRIST. And He is truly Learned that doth the Will of GOD and forsaketh His own Will.

EACH part of the Scripture is to be Read with the Same SPIRIT wherewith it was written. Our own Curiosity often Hindereth Us in Reading of the Scriptures, when as We will Examine, and Discuss That which We should rather pass over without more ado. Keep Company with the Humble, with the Devout, and Virtuous; and Confer with Them of those Things that may Edifie. Fly the Tumultuousness of the World as much as Thou canst; for the Talk of Worldly Affairs hindreth very much, altho' they be spoken with Sincere Intention; for We are quickly Defiled, and Enthralled with Vanity. I could have wished that I had oftentimes held my Peace when I have Spoken; and that I had not been in Company. Yet Religious Discourses of Spiritual things do Greatly further our Spiritual Growth, especially where Persons of one Mind and Spirit be gathered together in Truth and Sincerity. If We were perfectly Dead unto Our Selves, and not Intangled within Our own Breasts, then should We Taste Divine Things, and have some Acquaintance with Heavenly Enjoyments. If Thou didst but consider how much Inward Peace unto thy Self, and Joy to Others, thou shouldst procure by Demeaning thy Self well; I suppose Thou wouldst be more careful of Thy Spiritual Profiting.

IT is Good that We have sometimes some Troubles and Crosses; for They often make a Man enter into Himself, and consider that He ought not to place His Trust in any Worldly Thing. It is Good that there be sometimes [*A wrong and*] a lessening Conceit had of Us; and This, altho' We do and intend Well. These things help often to the Attaining of Humility, and Defend Us from vain Glory; for Then We chiefly

chiefly seek GOD, for our Inward Witness, when Outwardly We be Contemn'd by Men, and when there is [*Little or*] no Credit givento Us. Thou must be Contented for CHRIST's sake to be Esteemed as a Fool in this World, if Thou desire to Lead an Holy Life. Consider the Lively Examples of the Holy Fathers, in Whom true Religion Shined ; and Thou shalt See how little it is We do now in these Days. Alas ! What is Our Life if Compared to Theirs ! They Served the LORD in Hunger and Thirst, in Cold and Nakedness in Labor and Weariness, in Watchings and Fastings, in Prayer and Holy Meditations, in Persecutions and many Reproaches. O how many and Grievous Tribulations Suffered the Apostles, Martyrs, and All the Rest that endeavoured to follow the Steps of CHRIST ! They Hated their Lives in this World, that They might possess Their Souls in Everlasting Life.

THE Life of a Good and Religious Person ought to be Adorned with All Virtues, that He may Inwardly be such as Outwardly He seemeth to Men [*Yea*] He ought to be much more Within, than is perceived Without. *The Kingdom of GOD is Within You*, saith the LORD. Turn Thee with thy whole Heart unto HIM, and thy Soul shall find Rest. Learn to despise Exterior things, and Thou shalt perceive the Kingdom of GOD to come into Thee. CHRIST will come into Thee, and shew Thee HIS Consolations, if Thou prepare for HIM a worthy Mansion within Thee. O Faithful Soul make ready thy Heart for this BRIDEGROOM, that HE may Vouchsafe to come unto Thee, and dwell Within Thee: HE is the Souls Solace, and the true Joy of the Heart. He enjoyeth great Tranquillity and Peace of Mind, that careth neither for the Praises nor Dispraises of Men. To do always Well and to Esteem little of thy Self is a sign of an Humble Soul. To Walk Inwardly with GOD is the State of a Spiritual Man. The Glory of a Good Man is the Testimony of a Good Conscience,

have

have That, and Thou shalt ever have Joy. Spiritual Comforts Exceed all the Delights of the World, and Pleasures of the Flesh. But no Man can always Enjoy these Divine Comforts according to His Desire; for the Time of Temptation is not long away. Some are kept from great Temptations, and are often Overcome in small Ones, which frequently Occur, to the End that being Humbled, they may never presume on Themselves in great Matters, who are Baffled in Small Things. He that is Taught by the Gift of Grace, and School'd by the Scourge of the Withdrawing thereof, will not dare to Attribute any Good to Himself. It is hard to find any One so Spiritual that is stript of the (*Inordinate*) Love of all Earthly Things. He is a Jewel of such Price as is scarce to be met with in these Parts. When Thou shalt come to this Estate that Tribulation shall seem Sweet and Savoury unto Thee for CHRIST; then thou mayst think it is well with Thee, for Thou hast found a Paradise upon Earth. [*By many Tribulations We must enter into the Kingdom of GOD.*] Consider these things my Soul, and Shut the Door of thy Sensual Desires, that Thou may'st Hear what the LORD thy GOD speaketh in Thee. Blessed are They that delight to Converse with GOD, and Rid Themselves from All Worldly Impediments. I am [*Saith the LORD*] the Rewarder of All that are Good, and do Try MY Devout Servants with strong Tryals. Write MY Words in thy Heart, and think diligently of Them; for They will be necessary in Time of Temptation: What Thou Understandest not when Thou Readest, Thou shalt [*Or may'st come to*] know in the Day of Visitation. Some have ME in their Mouths, but little in their Hearts. Others that being Illuminated in their Understandings, and Purged in their Affection do Always Breathe after things Eternal. These perceive what the SPIRIT of Truth speaketh in Them: Because It Teacheth Them to Despise Earthly, and to Love Heavenly Things.

O THOU that art the Lover of my Soul, when Thou comest into my Heart, All that is within Me will Rejoyce. THOU art my Glory, and the Exultation of my Heart. THOU art my Hope and Refuge in the Day of my Tribulation.

LET the Fall of the [Spiritual] Proud, foolishly Presuming of Themselves, serve Thee for a Warning, and keep Thee perpetually Humble.

THERE is no Safety, if THOU, O LORD, Withdrawest THY Hand. No Wisdom Availeth, if THOU Ceapest to Govern. No Strength Helpeth, if THOU leavest to Defend. No Chastity is secure if THOU dost not Protect It. If We be left by THEE We Sink and Perish ; but if THOU vouchsafest to Visit Us, We are Raised up and Live.

O How Meanly, and Humbly, ought I to think of my Self! How little, yea nothing ought I to Esteem it, if I seem to have any Good!—Where then is the Lurking Hole of Glory? All vain Glorifying is Swallowed up in the Deep of God's Judgments. (*Let All Flesh be for ever Abased.*)

O my Soul, if thou desirest Inordinately the Things that are Present, Thou wilt lose those that are Celestial and Eternal. Use Temporal Things [*Moderately*] and desire Eternal. That Good and Sweet Affection which I sometimes Feel, is the Effect of present Grace, and a certain fore-tast of the Heavenly Country, whereon I ought not to Rely too much, for It goeth and cometh. [*According to the DIVINE Pleasure.*] Hereby my Infirmary is made known unto Me ; for that wicked Fancies do much more easily Invade than Forsake Me ; and tho' I do not Consent to 'em, yet their continual Assaults are Troubleſom, and Grievous unto Me. Draw up my whole desire to Heavenly Things; that having Tasted the Sweetness of Supernal Happiness, it may be Irsom to Me even to think of Earthly Vanities. It is not granted to every One to forsake All things, to Renounce the World, to take a Life of Religious Retirement. It is not Lawful to Cast away All things, for that Nature

ture is to be Sustain'd: But to desire Superfluities, and those things that are Pleasurable, [*Ought to be rather forborn*] for otherwise the *Flesh* would Rebel against the *Spirit*. It is therefore My Practice to use those Refreshments Moderately, and not to be Intangled with an over great desire of Them. Unless a Man be freed from [*Immoderate*] Affection of All Creatures; He cannot with freedom of Mind Attend unto Divine Things. And for this Cause there are so few Contemplative Men to be found, for that few can wholly withdraw Themselves from things Created and Perishing. But to do this, there is need of much Grace which may Raise up the Soul, and Enravisht it above it Self. There is a Great difference between the Wisdom of an Illuminated and Religious Man, and the Knowledge of a Learned and Studious Clerk. For more Noble is that Learning which floweth from Above from the DIVINE Influence, than That which is Painfully gotten by the Wit of Man. The true Heavenly Wildom seemeth Mean, and of small Account, and is scarce thought of by Men; Many Praise it from the Teeth outward, but in their Life They are far from it; yet it is the precious PEARL which is Hidden from Most.

O THOU Everlasting LIGHT, Surpassing all Created Lights, Dart the Beams of THY Brightness from Above, which may Pierce All the most Inward Parts of My Heart: Purifie, Rejoyce, Enlighten, and Enliven my Spirit, with All the Powers thereof, that so I may cleave unto THEE with abundance of Joy and Triumph; O when will that Blessed and Desired Hour come, that I may be filled with THY Presence, and THOU may'st be unto Me All in All!

Hear the Words [*Of CHRIST*] Words of greatest Sweetness, excelling All the Knowledge of the Philosophers and Wise Men of this World. His Words are *Spirit and Life*, not to be weighed by the Understanding of Man. They are to be Heard with Silence, and to be Received with All Humility, and great Affection. HE Taught the Prophets from the beginning,

ning, and ceases not in these Days to Speak to every One: But many (*yea, most*) are Hardned; and Deaf to HIS Speech. The greater Number do more Listen to the World than to HIM.

I will Watch to See what the LORD will Say (or Speak) in Me. (*Hab. 2. 1.*) [*This is my Dayly, yea, it is My Constant and Continual Practise.*]

THERE is an Incomparable Distance [*and Difference*] between the Things which the Natural and Carnal Ones Imagine in their Conceits, and Those which the Illuminated Ones do See by Revelation from Above.

IN every Affair Ask Council of the LORD, and Thou shalt Sometimes [*yea, frequently*] Hear the Divine ORACLE, and shalt be Instructed in many Things. [*This is an Infallible Truth, and has been largely Experienced by Me, as well as 'twas Experienced by that Worthly, and Renowned Judge, Sr. Matthew Hale.*]

THE Children of Israel were Deceived by the Gibeonites: Because They did not Ask Council at the Mouth of the LORD; but giving too much Credit to their Fair Words, were Deluded with Their Counterfeit Piety. (*even so have many been Deceived by Such in this our Age.*) O, let not the Fair Speeches and Subtle Sayings of Men move (*or Deceive*) Thee; for the Kingdom of GOD consisteth not in Words but in Power.

Observe well the Words of CHRIST, for They Enflame Hearts, and Enlighten Minds; They Cause Compunction (*and Brokenness of Heart*) and bring Divers (*yea many*) Comforts. But HE that Heareth HIS Words and Despiseth (*or Rejecteth*) Them, hath Within Himself [*That*] that shall Judge Him at the Last Day.

DO Thou never Read to shew Thy Self Learned or Wise, but Labor to Mortify Thy Sins; for that will Profit Thee more than the Knowledge of many Difficult Questions.

It is better for Thee to Leave every One to His own Opinion, than to Strive with Contentious Words. Learn to Overcome thy Self in all Things for the Love of thy CREATOR; and then Thou shalt be Able to Attain to Divine Knowledge.

HOW Little soever the Thing be, if it be Inordinately Loved; it Defiled the Soul, and hindreth the Enjoyment of the Chiefest Good.

AND tho' I know nothing by my Self, yet I cannot hereby Justifie my Self; (*notwithstanding my Blameless Conversation*) for without the Mercy of the LORD, no Man Living shall be Justified in HIS Sight.

O LORD, how exceeding Needful is THY Grace for Me to begin any Good Work, to go forward, and to Accomplish It, for without It I can do nothing; (Acceptably) but in THEE I can do all Things, when THY Grace doth Strengthen Me.

GREAT Grace shall be given to Them, that shall willingly Subject Themselves to the Service of GOD; They shall Receive the most Sweet Comfort of the Holy GHOST. The Joy, Comfort, and Delight of which is so Great, that it passeth all the Understanding of Men: [No Tongue can Express It, no Heart can Conceive It, but only he that Feels It] This Witness is true.

Strengthen Me O GOD, by THY Holy SPIRIT, that I may be Strengthened in my Inward Man, and my Heart Emptied of all Unprofitable Cares: And that I may look upon all things as passing away, and that my Self do also pass away together with Them; for nothing is Permanent under the Sun, but all Things are Vanity and Vexation of Spirit. O how Wise is He that so Considereth Them?

Here follows a few Sensible Words of Dr. Hammond; Touching the Degeneracy, and Apostacy of most People Called Christians.

IT must needs be (saith He) Matter, as of Terror, so of Astonishment also, a most Direful Prodigy, a most Fatal, Ominous Prognostick

stick in these last Days : That Christians should so quite have Unlearn't their MASTER, made Their Life such a continued Contradiction, and Confutation of All HIS Methods, such a Frustration of All HIS Aims, that the Principles of Christian Piety, Meekness, Mercifulness, and Peaceableness, should be perfectly Abandoned and Rejected, even with Reproach and Scorn out of All Their Thoughts : Yea, that the Declination of the Christian Practice at the last should be so Great, as to Tear up the very Root and Foundation ; I mean all Natural, Moral Justice, and Honesty.

AND were it not that GOD hath been pleased to Preserve a Scattered Remnant, a few in every Nation. A few Ancient Primitive Spirits, by Whom, as by a Standard, All others May and Ought to be Reformed ; We have Reason to Think and Say, *That Christian Men are the Impurest Part of the World.*

Prac. Catechism. p. 1. 2.

EXCEPT Our Righteousness shall Exceed the Righteousness of the Scribes and Pharisees (Saith Our LORD) We shall in no Case Enter into the Kingdom of Heaven. Alas ! How few in this Age, does Endeavour to keep the Outside Clean as They did ? And GOD knows (notwithstanding all the High Talk, Profession, and Disputing about Religion) They are much the fewer that Endeavour to keep the Inside Clean ; This is Matter and Cause of Sorrow : For unless the Inside be Cleansed, and We become New Creatures, All Our Profession of Religion is but in Vain. We must be Reborn, and become as Innocent and Harmless as little Children, or else We can never be Everlastingly Happy. O that every One that Reads, and knows these Things, would lay them so close to His Heart, that from this very Moment He may never Rest in His Mind till He is Arrived to this Blessed, Harmless and Innocent State.

ENTER

ENTER ye in at the strait Gate, for Broad is the Way, and Wide is the Gate that Leadeth to Destruction, and many there be which go in thereat : Because Strait is the Gate, and Narrow is the Way, that Leadeth unto Life, and few there be that find It, Mat. 7. 13, 14.

TAKE My Yoak upon You and Learn of ME (Saitb CHRIST) for I am Meek and Lowly in Heart ; and you shall find Rest to your Souls : For MY Yoak, is Easie, and MY Burden is Light. [These are Infalible Truths: Blessed, and Happy, are all Those that Witness Them so to be]

O THOU that art the Brightness of Eternal Glory, and Comfort of my Soul, with THEE is my Tongue without Voice, and my very Silence speaketh unto THEE. How long doth my LORD delay to come ? O let HIM come unto Me HIS poor Servant, and make me Glad. Come, O come, [I beseech THEE] I will not hold my Peace, nor Cease to Pray, until THY Grace return again, and THOU Speak Inwardly unto Me.

IN THEE, Who art the GOD of All my Mercies, do I put my Trust. Bless, and Sanctifie my Soul with THY Heavenly Blessings, that It may be made THY Holy Habitation, and that nothing may be found in It that may Offend the EYES of THY Divine MAJESTY.

LORD, THOU knowest what is Best for Me, let This, or That be done as THOU pleasest. Give what THOU wilt and when THOU wilt, and Deal with Me as THOU Seeest Good, and as pleaseth THEE, and is most for THY Honour. Set Me where THOU wilt, and Deal with Me in all things according to THY Will ; Turn me, and Turn me again which way soever THOU pleasest. Behold I am THY Servant, Prepared for all Events, for I desire not to live unto my Self, but unto THEE. And O that I could do it Worthily and Perfectly, who am given up to Serve THEE in whatsoever I apprehend may be for THY Glory, and the Well-being of All Mankind. Praised be THY Name for ever and for ever saith THY Servant, J. P.

I did not Know that I should have added any Thing more to the Book of my Life ; but having had Three several Papers Printed in this Month of *October*, 1705. I think it may not be Improper to Reprint, and Incer't 'em here, for their further Service.

I.

AVISION, Concerning the Great CITY [IN] London, &c.

I Beheld All the *Waters* which Belonged to Her Frozen up, and that Exceeding Hard, and the *Vessels* that went upon Them ; So that I, and Others passed over Her *Waters* without the least Danger, and over the Greatest *Vessels* which had carried Her *Merchandize* : For All was Frozen with a Mighty Freezing, whereby All Her Goodly *Merchandize* were stop'd, and Her Mighty Swift *Waters* were turned into a Mighty Thick *Ice*, which Stood still, so that Her *Pleasant Streams* Ran no more.

AND as for the City Her Self, and Her Suburbs, and All that Belonged to Her, a Fire was Kindled therein, but She knew not how, even in All Her Goodly Places : And the Kindling of It was in the Foundations of All Her Buildings, and there was None could Quench it ; for It was like an *Invisible* Fire ; neither was there any Able, neither did any Seek to Quench it ; and the Burning thereof was Exceeding Great, and It Burned Inward in a Hidden Manner, which cannot be *Expressed*.

AND the Fire Consumed All Foundations which the City Stood upon ; and All the Tall Buildings Fell, and Consumed All the Lofty Things therein ; and the Fire Searched out All the Hidden Places, and Burned most in the Secret Places, so that little of the Fire Appeared ; but the Consummation was exceeding Great, wherewith it Consumed every Thing.

‘ AND as I Passed thro’ Her Streets, I Beheld Her
 ‘ State to be very Miserable, and very Few were
 ‘ Those that were Left in Her, who were but Here
 ‘ and There One, and They Feared not the Fire,
 ‘ neither did the Fire Hurt Them ; but They were
 ‘ (and Walked) as *Mournful Dejected People*. And the
 ‘ Fire Burned every where, so that there was no Es-
 ‘ caping of It. And thus She became a Desolation,
 ‘ and as an Astonishment ; for the Burning was of
 ‘ GOD, and could Never be Quenched nor Over-
 ‘ come.

‘ AND in the Midst of Her *Waters* was the *Vessel*
 ‘ of Her *Merchandize* Frozen up, that None could
 ‘ Move It. And there was none that Sought to Stop
 ‘ the Burning ; and the Fire Consumed all Things,
 ‘ both Stone and Timber, and it Burned under all
 ‘ Things, and under all *Foundations*, and that which
 ‘ was Lifted up above it fell Down, and the Fire
 ‘ Consumed it, and the Burning continued ; for
 ‘ though the Foundation was Burnt, and all the
 ‘ Lofty Part brought Down (by the Fire) yet there
 ‘ was much Old Stuff, and Part of Desolate Walls
 ‘ and Buildings in the Midst, which the Fire continued
 ‘ Burning against ; and that which was taken as to
 ‘ make use of, which yet Escaped the Fire, became
 ‘ Useless in Man’s Hand, and a Thing of Nought.

THIS VISION was Printed above Forty Years ago.
 But the true Signification of it, was, and is, as yet,
 Shewn but to Few: For it being of a Mysterious
 Nature, the Wisdom of Man could not Compre-
 hend It.

BUT the Word [IN] being now to be put into
 the Title by the *Transcriber*, It will be the more easie
 to be Understood, especially Seeing much of It is
 already Fulfill’d upon the *People* Chiefly concern’d,
 not Excluding Others. The True and Deep Sense
 of which, hath (many Times) Caused great Trouble,

Sorrow

Sorrow and Sadnest, to the Writer hereof : But Who can, or Who will Believe it ?

A Grievous (or Hard) VISION is Declared unto Me: But this Secret is not Revealed to Me, for any Wisdom I have more than any Living.

WHO is the Wise Man, that may Understand This? And Who is He to whom the Mouth of the LORD hath Spoken, that He may Declare it ?

[THE Waters which Thou Sawest, where the Whore Sitteth, are Peoples, and Multitudes, and Nations, and Tongues.

AND the Woman which Thou Sawest, is that Great CITY. He that can Read, let Him Understand.]

II.

A Few Words of MOMENT to All Concern'd.

I Affirm (says an Ingenuous Author, that) the LORD did not bring Us off from the Barren Mountains, to Feed upon Them who are now become a Desert ; nor from Our Oppressors to turn Oppressors Themselves : Let Them Remember the Army, it is Their Figure : And if the LORD's Anger waxed Hot against Them for Their Unfaithfulness ; What will be the Portion of These that have so Deeply Apostatized from clearer Manifestations ?

[HOW Low and Humble were They in Their Spirits ! How Few were They in Words ! Their Yea was Yea, and Their Nay was Nay.

' AH ! Let Me take up a Lamentation ! How are the Mighty Fallen ! How have the Stars Ceased to give Their Light ! How are the Poor Distressed, and the Young Ones Bruised, by the High Mountains and Lofty Cedars ; whose Habitations were once in Heaven, but now upon the High Places of the Earth, to Impose upon the Conscience, and to Establish an Arbitrary Power by a Law : These are the Armed Beasts, and the many Antichrists, which

‘ which Break the Unity in Spirit, and the Bond of Peace.

‘ AH! that They would Return from whence They are Fallen, and Repent.]

AND notwithstanding this Deplorable and Great *Apostacy* (which the *Author* here mentions, and in divers Particulars elsewhere) of the *Highest Professors* of this Age; Yet He hath One very Remarkable, Weighty, yea, and a most Comfortable Passage to All Sincere Souls, who are Waiting and Longing for the Fulfilling of It; the *Passage* is this, *viz.* That

‘ THE Transcendent Brightness of the *Everlasting Day*, will again Break Forth and Recover the Ground which hath been Lost, Open the *Mysteries* that are yet *Hidden*, Break the *Serpents Head* and Wound the *Leviathan*, Amen, *Hallelujah*.

‘ *From a Little Hidden One of the Flock of JESUS.*

WHO is left among You that Saw this House in Her first Glory? And how do You See it now? Is it not in Your Eyes in Comparison of It, as nothing? However, I am to let You know this, for a Truth, *viz.* That

THE Glory of this Latter House shall be Greater (yea far Greater) than that of the former: He that can Receive it, or can Believe it let Him.

THE Word of the LORD hath (often) come unto Me; And I have (frequently) Spoken It unto You, Rising Early, and Speaking, but Ye have not (hitherto) Hearkned to the Voice of the CHARMER, Charming never so Wisely.

O that It may not be laid to Your Charge! And that, yet, You may come to Hear, and to Know, the True SHEPHERD'S Voice (from the Voice of a Stranger); And that in all Faithfulness You be Obedient thereunto; Is the Sincere Desire of Your True Hearted and Well-wishing Friend, J.P.

III.

A VISION Concerning the Great CITY (or MYSTERY BABYLON) [IN] London, &c. And also *A Few Words of* MOMENT, &c. Being Lately Printed and Given away to the *Highest Professors*, Chiefly Concern'd. I am now farther to Recommend to Their Serious Perusal, the Two following (Significant and most Weighty) Papers, which were formerly Writ by one and the same Person; and which have been in my Custody above these Thirty Years.

1. **I**S it in Your Hearts, to Build a *House* for the LORD? If so? It is well: But must It not be Laid with *Tryed Stones*? Is any Fit to be Laid in That *Building* but Such? There be Many that would be *Builders*, but Few are They that Love to be *Tryed*: All such *Builders* Refuse the *Corner STONE*. I Warn You take heed what You Joyn with; and every One keep Your Watch, and Pray that You may be *Tryed* and Found Worthy Therein, be it by Day or by Night, by Joy or by Sorrow, or what other Ways HE Will; Whose Ways are not as Yours. If HE Prove You in Affliction, should You not in Patience Bear It, and Prove Your Sonship Therein, seeing otherwise You are Bastards? Or if HE give You Joy in Your Sufferings, and put a Song into your Mouths, and give You a Taste of the Powers of the World to come, to Prove You with: Do You well Requite HIM, to get up i to the Joy, Cast off the Yoak and leave the Sufferings, and so Lose the *Cross*, till You be ready to Judge Those that Bear It, [*Mark That*] far Below Your Selves: Many are Here and Know It not, and so Fall short of True Rest: Yea, I See Many will Sit down Here and will never Rise more.

IS

IS not Hastening to Know and See into the Work of GOD, before HE Shew it, great Impatience and Unbelief? Is it not the Way to Witchcraft and Rebellion? And this I See, that Such as will not Wait on GOD in the Dark, but in Haste would be Knowing before GOD's Time to *Reveal*, shall never Want *Angel* or *Spirit* to Sute Their Eager Desires with Likenesses of the Thing Desired; and so shall All Have according to Their Work. And Who are in GOD's Work, None shall Let (*or Hinder*) but Who are in their Own shall Travel and bring Nothing to Perfection.

HAPPY is He that Starts not Aside when He is *Tried*, either to *Despair* or *Presume*, but keeps Chaste to the LORD Therein; He shall in All these Things be more than Conqueror; yea, Happy is He, for He is in GOD's Work; but He that is in his Own Work, cannot Enter into GOD's Rest: And tho' Some are got so High in Joy till they have Lost the *Cross*, Hate *Reproof*, Broken the *Yoke* and Burst the *Bands*; yet Such in their Month must Witness Sorrow, tho' for a Season they Fare Deliciously. And You that Seek the Love of GOD that is in Any, where the Man of this World is Above, You must keep Low in the pure Meekness and Patience, that whether He *Rage* or *Fawn* upon You, You be not *Moved*, *Wearied* nor *Taken* with Him; but Mind that which You Seek, and being Moved in that Love which is Pure, without Respect of Persons, go on in Your Labour and Travel, and the Greater Your Sufferings for the *Seeds* Sake, the Greater Your Joy will be, and when You See It You shall be Satisfied.

NOW there are Many who Say and Think They Know GOD, Yet *Seek* and *Serve Themselves*, and so Work They Know not what: But He that is in the Work of GOD, must not be
Weary

Weary of Well Doing, nor Faint through many Oppositions, Contradictions, Revilings, Slanders and False Accusations, though He be Cover'd therewith, and whatever else He hath Accounted Gain to Himself, in these Things, though highly Esteem'd among Men, These He must Lose, that He may Purchase **THAT** which is not of this World, nor Esteem'd by It, he must Sell All to Buy the Truth. [*even the PEARL of Greatest Price*]

Dear Friends;

2. **I** LOOK to it, You must be Tried and Proved, not only Your Faith and Patience, by Persecution, by the Enemy without, for Many of You, have Escaped That: But Proved must You be with That which is nearer, even a *Falling away amongst Your Selves.* [This is a Sad, yet most True Prophecie.]

IT is Good that the Stedfastness of All should be Tryed, wherein so Many are Crept in Unawares, who are *Self-ended*, who Love the *World* more than the *Cross* of *CHRIST*, who are got *High* in the *Form*, and have Great Swelling Words, which They can Utter for *Advantage* in *Earthly Things*, Deceiving the Simple therewith, Who are not yet got above the Pollutions of the World. And They were Ordained of Old for the Manifestation of Him, that is the Man of Sin, which cannot be *Revealed* but in the *Falling-away*. And with the *EYE* that *Leads* out of the *Fall* is He Seen to be *Fallen*, who hath got the *Saints Words*: And here the Oppressor sets his Face faster than before, the Devil being Transform'd to (*or as an Angel of*) the *Light*, and thus the Scripture is fulfilled.

MY Little Children, This I have Writ to You, that when You See This come to pass, You might not be *Amazed*, as if some *Strange Thing* had befallen the *Church* of *GOD*, but even the Same
that

that was Ordained of *Old*, to Prove You and Perfect You against the Devil. Herein it is made Manifest, [*or at least it is Absolutely Necessary*] that You have *Salt* in Your *Selves* to Savour withal. But that which will not come to the Everlasting Foundation, is made to be Tossed to and fro, with the *Ayry Spirits*, which are gone out into the *World* to *Deceive* Such whose *Hearts* Look back to *Earthly Things*. Therefore stand fast with Your Minds Girt up to GOD above the *World*, lest You Run in Vain and Loose Your Crown, which None Receive, but He that Continues to the End.

EYE hath not Seen, Ear hath not Heard, neither hath it Entered into the Heart of Man to Conceive those Things, which the LORD, even the Great and Mighty GOD hath Prepared, and is Preparing for All Sincere Souls, Who have been made Willing to Sell and Part with All that has been Near and Dear to Them, so that They might but in all Faithfulness Serve and Obey HIM, Who is their LORD and Law-giver, in whatever HE Requires. O Praised and Magnified be HIS Holy Name, for ever and for evermore, Saith HIS Servant, and a Friend to all Mankind, J. P.

WE Speak the Wisdom of GOD in a Mystery; which Things also We speak not as the Words which the Wisdom of Man Teacheth; But which the Holy GHOST or SPIRIT of GOD Teacheth.

BUT the Natural Man Receiveth not the Things of the SPIRIT of GOD; for They are Foolishness unto Him, neither can He Know Them, because They are Spiritually Discerned.

More MEMENTO's,

For That Society, Who Stile Themselves The People of GOD; Tho, They may more justly and Truly be Called, The People of This World. For (now) They are Generally Known to be no Other than Such.

Sic Mutantur, A Sad Change !

ONE having Read over William Gibson (Mercer) His Case (*Touching the Unfair, if not Cruel Dealing, He met withal from Some of the Highest Pretenders to Religion.*) Writ This following to Me Concerning It.

AFTER I had Read William Gibson's Book, it Rose in My Spirit what had often been Declared, viz. That the Downfal, or Destruction, of Babylon, should not be by, or from any Foreign Power Without, but even from Within Her own Bowels, Destructions, Strife and Confusion, should Spring up to the Scattering, Dividing and Laying Waste, what the Spirit of Man had so long Built up, which tho never so High and Towing, like as Capernaum, must in the LORD's appointed Time (when the Mystery of Iniquity is Accomplish'd) be thrown Down, and Rise no more.

AND tho You have been these many Years, Engaged in the LORD's Battle, and Called Forth to Contend with the High and Mighty, the Great and Potent Rulers and Leaders of a Stiff-necked People ; Yet the same Power that Commissionated You to this Great Work and Hot Service, hath at Present Sounded a Retreat : But still the Work goes on.

THE Benjamites of Old are Their Figure, who Instead of Disowning and Bringing forth the Sons of Belial (the Formal Hypocrites, &c.) amongst Them, Defends and Fights for Them, which Doubtless will be to These People (as did to Them) in the

End, prove to the Loss and Destruction of Their Whole Tribe or Party.

Aug. 21. 1705.

CAN these Dry Bones Live? To which, I have often made this Reply in the Secret of my Soul, viz. O LORD GOD THOU Knowest.

NOW follows a Few Sensible Words of a very Ancient and Eminent Preacher.

‘ **O** What Carefulness? What Watchfulness? What Circumspection? What Awfulness of GOD? And what Dreadfulness of HIS POWER was upon Our Spirits [in the Beginning] lest We should Speak Our [Own] Words? Work Our [Own] Works, Walk in Our [Own] Ways, or Think Our [Own] Thoughts: So diligently did We Keep a Watching over Our Own Hearts, and a Bridle to Our Tongues, that Our Words might be Few and Savoury. And then, Because We Believed in the POWER as We were Moved by [IT] We Spake by [IT] and [Such Words] like *Jonathan's Bow*, never returned Empty, but Wounded the Hypocrites, &c.

ALAS! What is become of that POWER now? Is it not quite Departed out of Your *Assemblies*? Where are the Hypocrites now Wounded? Are They not now Countenanced, and Strengthened by You that are Their *Teachers*? Where are Those that Speak not Their Own Words, Walk not in their Own Ways, Think not Their Own Thoughts, and so Bridle Their Tongues that Their Words are but Few? Oh! Where are These *Preachers*, or *People*, now to be Found? Is the Cry and Inquiry of the Writer hereof? For Such are *Bone of His Bone*, and *Flesh of His Flesh*; yea Such are His *Brother*, *Sister* and *Mother*, that Seek only the Glory of GOD, the Doing HIS Will and not Their Own: And with These, and only These, He hath True Unity, in what

what *Form* or *Fellowship* soever They are, at present in ; Well knowing, it is Those, and only Those, that Love, Fear, and Obey the LORD, and that Does Justly, Loves Mercy, and Walks Humbly Before HIM, that are Accepted of at this Day. Be Thou, O My Soul Always in that State and Frame of Mind ; so wilt Thou be for ever Happy, and that to All Eternity.

MY Sorrowful Soul saith, in the Bitterness thereof, O What wilt THOU, O LORD, Do for THY Great Name ! Shall It be Dishonored, and shall None lay It to Heart ? Shall the Leadings of THY SPIRIT be Departed from ? And shall None take IT to be Their Guide ? Where are the People that are so Chast, so Resign'd, and so Entirely given up to Serve THEE ; that They are willing to part with All that is Near and Dear unto Them for THY Sake ? Oh ! where are They that are Zealous, and Valiant, for the Truth, and are Stedfastly set, with Their whole Hearts, to follow THEE fully ? Where is the Man that is so Humbled as to follow THEE through All Reproaches ? Where are the Hungerers after the True BREAD ? And where is the Mind that's Slain to All Visible Things ? Where are the Sufferers with the Oppressed Seed ? And where are Its True and Faithful Companions ? Who joyns to IT in All Exercises ? Oh ! where are They ?

THE Eye that's Abroad cannot See It ; The Mind that's at Ease cannot Behold It ; They that are Full See no Want of It ; But They who are Hungry, and Wait in Silence, have True Joy in Its Presence. Even so, O LORD, Let THY Childrens whole Delight be in THEE, henceforth and for ever. Amen.

AND thus having in All Faithfulness Communicated to You ; what I do verily Believe I am Required thereunto at this Time, and am at Present to Acquiesce with the Enjoyment of that Peace and Tranquility of Mind, which no Mortal can Deprive Me of, J. P.

AND

AND in which Blessed and Happy State, He is to Take His Leave of You, and All the World, having according to the Wisdom of GOD given Him both by *Word* and *Deed*; Faithfully Served His Generation.

NOW Return to Thy Rest, O My Soul, for the LORD hath Dealt Bountifully with Thee.

THUS for the foregoing MEMENTO's were Printed, Novemb. 16. and Given away the 18th. At Several Meetings; the Which is Now to be Reprinted, and to be Added to the Book of my Life: And to Fill up this Page, I have Ordered the Following Letter which was Writ to Me formerly, to be Inserted here, viz.

Dear J. P.

THE Blessing of the ALMIGHTY Rest upon Thee for Evermore, and Infinitely Prosper the Desire of thy Soul. In HIS Weighty SEED, Thou art Receiv'd and Felt, and Greatly Beloved. And Because Thou hast Regard unto IT that hath no Helper in the Earth, and art Given up to Set IT at Liberty, both in thy Self and Others: Be Watchful still, for Thy Labor is not in Vain in the LORD, Who is Thy Reward, and will yet Multiply HIS Blessings upon Thee to the Praise of HIS Own NAME. HE Alone will Rule in the Hearts of HIS Chosen Children, and Their Delight shall be only in HIM, and by HIS POWER be made to Despise the *Shame* and endure the *Cross*.

O Thou PLANT of the LORD! Arise more and more to the Subduing THINE Enemies both Within and Without: This THY Children Waits for, that nothing may Stand, but what is perfectly Pure in THY Sight: Then will the Desire of Our Souls be fully Answered, Who are Given up to Serve THEE. Amen and Amen.

WHAT Nation is there who hath GOD so nigh unto Them, as the LORD Our GOD is in All Things We Call upon HIM for?

LONDON, Printed December 8. 1705.

Mr. Pennyman having got Printed two little Papers to be given away 1706. And believing They might be of Service to succeeding Generations, Ordered Them to be Re-printed. To which is annexed some other Writings, with a short Account of his Decease.

Good and Weighty ADVICE to All Concern'd, Formerly Writ by a Person Unknown to Me.

S I R,

IF that You be a True Disciple of JESUS CHRIST? 'It is to be Lamented and Bewailed that You 'Stand yet Affixed, and Adjoyned to any Congregation; forasmuch as there are no *Congregations* this 'Day in the World, over Whom the Holy SPIRIT 'doth *Preside*, or bear *Rule*. All have Apostatized, 'Fallen Back, or come Short. And there are no 'Congregations, or Societies without *Corruption*. And 'this Evil is Irreparable, and Irrecoverable: For 'what is once *Corrupted* cannot be Restored to *Life* 'again without a Special Miracle of GOD; which 'indeed that it should ever come to Pass in this Matter, I do not Expect, but rather an Universal 'Judgment.

'I Believe the Judgment is already Published in 'the Name of the Most HIGH; and that the Sentence Pronounced is not to be Recalled; Yea, and 'that it is by Command begun to be put in Execution: So that to spend *Time* and *Labour* for Their 'Reforming, or Upholding, is altogether *Vain* and 'to no Purpose: Rather We are to Pray that GOD 'would throw Them Down; For that They are not 'Holy, or for that They are *Unholy*: And that HE 'would Raise, or Set Up another, which is not 'Made, and Formed by the Hand, or Help of Man. 'But let Us, in the mean Time, (Particularly every 'one by Himself) be prepared, that We may become *Stones*, of that Clear, Illustrious, and Renowned

‘nowned *Building*, or *House* United, and Joyned together with the Cement of Divine Love, and Charity, in the Union, or Oneness of the SPIRIT of JESUS CHRIST.

‘THIS is what I Perceived My Self Moved to ‘make Thee a Partaker of, altho’ Unknown to Me.

‘THERE are Some Persons They Call *Quakers* who say They Follow the *Divine LIGHT*; though I cannot See any Appearance of it; because They still Seek after the Things that are of this World, and also Men to Follow Them, and Honour Them for Saints. It seems to Me, that if They had Continued Faithful to the *Divine LIGHT*, They would have Sought after only (or *Chiefly*) those Things that are Above, and which are Permanent, and not to Establish Themselves upon Earth, and Give Rules to Men, of not shewing Respect to Persons, of not putting off the Hat, of not wishing a Good Day, or Good Morning, with many other Trifles: For if They had been Obedient to the *Divine LIGHT*, They should have been Freed from All These Things, and should no more have needed to have Taught one another, because every One should have Known the LORD, and Understood what He ought to Do, or Leave Undone, without Learning One of Another. [This is an Infallible Truth.]

Here follows a few Sensible Words of Dr. Hammond; Touching the Degeneracy, and Apostacy of Most People Called Christians.

IT must needs be (saith He) Matter, as of Terror, so of Astonishment also, a most Direful Prodigy, a most Fatal, Ominous Prognostick in these last Days: That Christians should so quite have Unlearnt Their MASTER, made Their Life such a continued Contradiction and Confutation of All

HIS

HIS Methods, such a Frustration of All HIS Aims, that the Principles of Christian Piety, Meekness, Mercifulness, and Peaceableness, should be perfectly Abandoned and Rejected even with Reproach and Scorn out of All their Thoughts: Yea, that the Declination of the Christian Practice at the last should be so Great as to Tear up the very Root and Foundation; I mean all Natural, Moral Justice, and Honesty.

2. AND were it not that GOD hath been Pleased to Preserve a scattered Remnant, a Few in every Nation. A Few Antient Primitive Spirits, by Whom, as by a Standard, All others May and Ought to be Reformed; We have Reason to Think and Say, *That Christian Men Are the Impurest Part of the World, Practical Catechism, p. 1. 2.*

Mr. How (a Noted and Eminent Preacher, in his Sermon (Printed 1699, p. 111, 112.) hath these following Passages.

SERIOUS Piety, and Christianity Languishes every where: Many that have a Name to Live, are Dead, and Putrified, already Stink!

COMMON Justice and Righteousness are Tied from among Us [*This is Sad Indeed.*]

OUR Obduration, and Insensible Stupidity, Portends a Deadly Darkness drawing on. [*Can there be a Darker Season? For, (as a Bishop truly says) All Flesh, amongst Us, have Corrupted their Ways.* Printed 1704. p. 20.

BUT tho' serious Religion seem Generally to have Expired, Let Us Believe it shall again Revive, when Our Confidences and vain Boasts Cease. *The Temple of the LORD! the Temple of the LORD! Lo here is CHRIST, Lo there is CHRIST.* And one sort ceases to Magnifie this Church, and another That; and an Universal Death is come upon Us, Then, (and I am Afraid not till Then) is to be Expected a Glo-

rious Resurrection, not of This, or That Party : For Living Powerful Religion, when it Recovers, will Disdain the Limits of a Party. [*This is a most Certain and True Testimony ; and which ought to be well Considered of by All Contending Parties.]*

ALL These Nations are Uncircumcised ; And All the House of Israel [Mark, All Ye that have an Ear to Hear,] are Uncircumcised in the Heart.

BUT as for Me, I will Walk in Mine Integrity, J. P.

For All that Are Concern'd.

YOU that have Decked Your Selves with My LORD's Jewels : You have Played the Harlot. And not only so, but have Spent Your Stock and Talents, not only upon Harlots, (I speak it in the Mystery, as was said of the Prodigal) but also upon the Hypocrites, and Worldlings, of This Age : Insomuch, that They now Swarm amongst You. Alas ! Alas ! What is become of that Self-Denying-Life, Purity, and Perfection, which hath been so much Preached, and Talked of, by You ? Is it All Centred, and Ended here ? Are such Things as These the Fruits and Effects, of an Heavenly, and Divine Life ? O Blush, Blush, Blush, and let Shame cover Your Faces ; All of You, that have Caused the Name of the HIGHEST to be Blasphemed, and HIS Spiritual Worship, Services, and Sacrifices, to be Derided, and Reproached with Scorn and Contempt ; so that the Offering of the LORD, is now (as of Old, 1 Sam. 2. 17.) come to be Abhorr'd. O this Sad, Dismal, and Dark Day, who lays it to Heart ?

IS it not High Time, think You, for You to Lay Aside Your Festivals ? And Instead thereof, to Call for Days of Humiliation, Fasting, and Mourning, and to Invite All the Skilful Mourners, that They may Bewail, and Lament, with You, and for You ?

This

THIS is certainly the most *Seasonable, Safest*, and Best *Advice*, that can be Given to You at this Time: Happy may You be if You can so Receive it, and be found Doers of the same: Which that it may so be, is Heartily, and Sincerely Desired by One of *Sions Mourners*, and who is a True, and Faithful Friend, to You, and to All Sorts of *People*, without Respect of *Persons, Parties, or Sects*.

THEY [Chiefly] Mind Earthly Things: But our Minds are Chiefly exercised about Heavenly Concerns: Happy the Soul that is so Employ'd.

O My GOD, Teach Me, I Humbly Pray THEE, how to Meditate in THY Law, for Therein is My Delight.

Dear Sir,

May, 1706.

YOUR Christian Love, Patience, and Continual Desire of doing Good Evidently Demonstrates by whose SPIRIT You are Led, who notwithstanding the many Slights, Repulses, and Persecutions You have from Time to Time Met with, from the *Quakers*, Yet as Your Heavenly Father You are Kind unto the *Unthankful*, and to the *Evil*, and Renders not Reviling for Reviling, but Still Strives to do Them Good, Tho They Seek Your Hurt, Yea, such has been Your Sincere Love, and Faithful Dealings Towards Them, that surely had not the GOD of this World, Together with the Bewitchery of Their own False Ways, Blinded Their Eyes, Stopped Their Ears, Hardened and Darkned Their Hearts, They must Long 'ere this have Acknowledged Their Errors, and Humbled Themselves in the Sight of GOD, for who ever Gave Himself Up to Spend and be Spent for any Peoples Good, as You have Done, and who has been more Reproached, set at Naught, and Envyed, then You have been, Well; Blessed are You, that thus Suffer for Righteousness Sake, Great is Your Peace Here, and Glorious will be Your Reward Hereafter.

T 3

Little

This

Little do They Think that the LORD that Judgeth Righteously, and Respecteth no Mans Person, will Recompense unto Them the Evil of Their Ways, when and where no Hypocrite can Start Aside from Receiving According to His Deeds: But Alas! Hitherto Instead of Reformation, how have They Rejected Those Admonitions the SPIRIT of the ever Blessed JESUS Constrained You, to give Forth Like the Deaf Adder Stopping Their Ears Against the Voice of the Charmer, by Keeping Up an Outward Formal Fellowship One with Another in the Spirit of this World, whilst the Life They Profess in Words, is Denied in Practice, and lies Trampled Underfoot, and Few Regard It. Some Mourners there are in *Sion* for whose Sake Alone it is, the LORD beareth Long; But HIS SPIRIT will not Always Strive, a Day of Lamentation and Bitterness will Sooner or Later Overtake many of Them, Tho now as *Jesurun* being Waxed Fat, (or Great in this World) They will See, or Hear Nothing of It, but put far away the Evil-Day. However, Forasmuch as You have Discharged a Good Conscience, and Left Nothing Undone that was Required of You, Great will be Your Comfort in the End, which Draweth Nigh, tho I Believe at Present You are not Insensible of the Floods of Wrath Sent Forth Against You, which is very Strongly Moving at this Day Amongst all Outward Forms, so that with the Prophet You have been Like one Alone, and Yet not Alone, for the LORD has been with You, and is in You of a Truth, and by the Right Hand of HIS own Righteousness Upheld and Supported You, and I doubt not but will be with You to the Last, that Your Enemies shall never Rejoyce at Your Fall, whose Cause is Fully Known to the Just Judge who will neither Condemn the Innocent as They Do, nor Acquit the Guilty as They have done: I Know how Peaceable You are in Your own Natural Inclination and Temper, and Therefore

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the more Admirable is Your Particular Work and Call, who in Obedience to Your LORDS Requirements will Neither Spare Small nor Great, Friend nor Enemy, to Lay before Them the Truth as it is Revealed to You, so Intirely are You Given Up to Accomplish HIS Will in All Things, HE Manifests to be Your Duty, who has Therefore Wonderfully Preserved, and Guided You in the Managements of HIS Work, Against the Highest Pretenders in this our Age. You have now almost Finisht Your Days Labour in the Vineyard, and what Remains but a Patient Waiting to be Called into Another State to Receive Your Wages, even that Crown of Righteousness and Immortality that Faderth not Away, but is Reserved and Lay'd Up for All that Hold out to the End, and have Run the Race with Patience set before Them-----which that You may so do, is the Sincere Desire, and Earnest Prayer of Your True Friend in the Heavenly Fellowship, and one SPIRIT of Divine Love and Life.

The aforesaid Mr. Pennyman Leaving His Writings in My Possession, Amongst other of His Loose Papers, I Found several Letters, some of which I have here Inserted, to Shew the Temper and Generosity of Spirit by which He was Led relating to the Things of this Life, of which He was a Faithful Steward.

This Following is a Copy of a Letter Writ to Him; with His Answer, &c.

Loving Friend,

1705.

WHAT shall I say of the Miraculous Hand and Finger, of the LORDS Dealing towards Me? Surely I cannot but even Stand Amazed at HIS Goodness, and in the Depth of My Soul Render Thanks for HIS Mercy; and Acknowledgments to

You HIS Servant, and Steward, whose Faithfulness to Your Talent, and Love to HIS Children, will no Doubt be Rewarded with, *Come Ye Blessed of My Father, Inherit the Kingdom Prepared for You, For I was Hungry and Ye Gave ME Meat, I was Thirsty and Ye Gave ME Drink, I was a Stranger and Ye Took ME In, Naked and Ye Clothed ME, I was Sick and in Prison, and Ye Visited ME, and Came unto ME.* Thus it is not Talking, but Doing the Will of Our Heavenly Father, that HE Regardeth, which, for as much as You have been Found in, by Administring to the Bodily Necessities and Support of Them in whom CHRIST Dwells by HIS Holy SPIRIT, You have done it unto HIM, and He that Sees in Secret will Reward and Confess You Openly, before HIS Father and the Holy Angels.

Sir, I would not have Troubled You with Writing, but for that I cannot be Silent in so Signal Favours, which as They are Beyond all Desert, so are Beyond Expression also; Yet I cannot but say a Little, tho it be Nothing to the Inward Sense I have of It. Just before this Wonderful Providence (having every Way been Exercised in Extreame Streights; tho GOD has Given Me a Spirit to be Content in all Estates tho it be but with Bread and Water,) as One was Reading that Passage in the Third of *Malachy* and the Tenth; There Sprang a Faith in My Heart, that GOD would one Way or Other Appear for My Support, both Inward, and Outward, whom, as our Saviour Saith, well Knows what We Stand in Need of, which Indeed was made Good at this Time. So that I may say, the Windows of Heaven was Opened, and a Blessing Poured Forth in Abundance, which I Felt in a Secret Manner to Flow into My Soul at the very Moment, I Received it from You: So that it was both an Outward, and Inward Blessing, Proceeding from Divine Love; And as You have Honored the LORD with Your Substance,

and

and Sought HIS Glory and not Your Own, so HE Chose You to that Great WORK, and has Brought Forth HIS Own Praise in, and Through You, that Neither Persecution on the one Hand, nor the Snares of Riches on the Other, have ever been Able to Pre-vail upon, or Cloud Your Testimony for GOD : But You have been Under All, a Faithful and True Witness to this Generation, Against the Spirit of Deceit and Falshood, under every Appearance ; for which, as Your Memory will be Precious ; so the Next Generation will have Cause to Call You Blef-fed ; for tho many have Appeared well for a Season, Yet Presently have been Catch't by the Spirit of this World, and have Turned into this, and the Other Party, and so have Mist Their Way, and Lost Their Work ; from both which the LORD hath Kept You ; and for Your Obedience to HIS Requirings in Fol-lowing HIM Fully, has Given You Dominion Over all Your Enemies.

WHEN I Consider what a Great Warfare You have, for these many Years, Passed Through, Against a Strong and Potent People ; and what a Conquest You have Gained Over All Their Exalted, and Cruel Usage, both Inward and Outward, (so Far as They Durst or were Permitted) I am not a Little Astonish-ed ! And had You not been Commissionated from on High You would have been Destroyed, and Con-founded Long Ago : So that, if that of GOD by the Prophet had not been Fulfilled upon this People, that *Their Hearts were made Fat, Their Ears Heavy, and Their Eyes Shut*, They would have Considered the End of Such Testimonies, and Warnings, as have been from Time to Time Delivered Amongst Them, in the Power and Evidence of the Holy SPIRIT : And by Seeking the LORD with Their whole Hearts, have Turned from Their Own Evil Ways, and Inventions : But Their not so Doing, is an Evident Sign that They are and must be Broken, and Divi-ded,

ded, and Their Dispensation wholly cease, and be swallowed up into That which is more Glorious.

To the Abovesaid He Return'd this Answer, viz.

"AFTER I had Read Your Letter, it put Me in
 "Mind what My LORD said concerning the Ten
 Lepers HE had Cured, of all which only One of
 "them Return'd to give HIM Thanks and to Glorifie
 "GOD, which Occasion'd HIM to say, *Were there*
 "not Ten Cleanſed? But where are the Nine? There were
 "not Found that Returned to give Glory to GOD ſave This
 "Stranger. I am not to make any Remark, but only
 "to Repeat the Words.

After this, the ſame Party Writ in Reply, viz.

Moſt Loving Friend,

I May truly ſay of You, as was ſaid of our Blessed LORD, that HE went about doing Good, Adminiſtring Relief and Comfort, both to the Outward and Inward Man, in whoſe Steps You are Found Walking.

WHEN I Opened what You Communicated to Me, and Beheld the Separate Part (*viz. Your Answer*) and its Number, it came into My Mind, that as Our LORD Spake not without a Parable; ſo You do Nothing (*Relating to Spiritual Matters*) without a Deep Signification. But what this Reads to Me, I muſt not, I dare not ſay any Thing to; Unleſs Reveal'd to Me by the ſame SPIRIT that did it. But However, what I may not ſay whiſt You are in this Outward Tabernacle, I muſt if GOD Give Me Life, Proclaim Hereafter: For ſuch Things cannot be (*Always*) Hid. But, at Preſent, I Know it is Your Life to do Good and Conceal Your Self: And Yet thus Far I may Venture to Say, that as ſure as ever the Prophet Elisha was Sent to the Poor Widow to Multiply Her Pot of Oyl, to Pay Her Debts, and with the Reſt, to Support Her and Her Children; So Certainly

tainly have You been Sent of GOD * ** This Witness
to Set Me at Liberty from those Intan- is True; Ascer-
gements I Long Groaned Under; for tain'd by Me*
which I Bow Down in My Spirit and J. P.

Return Thanks unto You, and Praises to the Great
GOD.

Another.

Dear Friend,

THE LORD, even the GOD of *Abraham*, that
has Appeared in You, and Caused You to Leave
and Forsake All to Follow HIM, in Integrity and
Uprightness of Heart, that hitherto has been Your
Shield, and Exceeding great Reward, has Seen Your
Bounty and great Liberality to HIS Poor Worm,
which by some of the Lofty and Exalted Spirits, have
been Despised and Trampled under Foot, which
Kindness, tho' scarcely to be Parallell'd, yet I can
Truly Say, does not Puff up, and make Extravagant,
but Looking to the DONOR, whence every Good
and Perfect Gift Cometh, both Spiritual & Temporal,
It even Astonisheth Me, and exceedingly Abaseth
My Soul before the LORD, and in Consideration of
what HE has Done for Me Inwardly, and how Mi-
raculously HE has Appeared for Me Outwardly. I
am Ready to Cry out in Secret, LORD, What am I
that THOU art thus Mindful of Me! I am Swallow-
ed up in Admiration, and even Press'd as with a
Weight of Blessings, both of the Upper and Nether
Springs; and have only Fear and Watchfulness to
Stand in: Watchfulness, that I may always Attend to
Know HIS Mind, and Do whatsoever HE Requi-
reth; and Fear, lest I should Grieve and Offend
HIM, that is so Kind and Gracious a FATHER to
Me. That which You so Plentifully Sow in Time,
You will Reap the Joy of, in Eternity. Pray Excuse
the Brokenness and Tediousness of these Lines, for
My Heart is Full, and cannot but Speak a little, tho'
I know what You do in Secret, is before the ALL-
SEEING EYE, not to be Known or have Praise of
Men; But on the contrary, You Seek to Conceal
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Your Self, *Laying up in Store a Good Foundation against the Time to Come*, and therefore Blessed are You, and all that are Like Minded.

His Answer.

SEEING You have not been Puffed up, but on the contrary, been Made truly Humble and Thankful, for what My LORD hath done for You; I am made further to Send You This, (thus Convey'd:) I Doubt not of Your Faithfulness and Stewardship.

I Having had Particular Acquaintance with the Blessed Man of GOD Mr. *Pennyman* in His Lifetime, and being also with Him in the Time of His Sicknes, can do no less than Give this Short Account of Him.

1. IN Honour to His Memory, which is, and ever will be most Sweet and Precious to such as truly Knew Him, whatever It be to Others Prejudiced, and Bigotted to Parties and Opinions, of which indeed He was no Respector, but a True Lover of the Upright in Heart under what Name soever: And 2dly, For the Satisfaction also of Them, that either have, or may hereafter Read His Writings, and therein See the Various Exercises the LORD Led Him, which as Himself Said, was through many Unusual, Strange and Untrodden Paths, and that for above 35 Years, to Detect and Lay Open the Wickedness and Close Hypocrisy of a Great and Mighty People, *viz.* the *Quakers*, who in Their Greatest Rage and Enmity, could never Stifle His Testimony, as They had done Many Others, Eminent in Their Day. He was (in Himself) a Man of Peace and Love, of an Universal Spirit of Charity and Good Will to All; how Contrary soever in Obedience to His LORD's Command, He might Seem to Others, without Whose *Special* Warrant and Direction, as He Durst not, so I Believe He never did Go forth with any Message to Them, but when Immediately Sent, being always Careful, neither to Add nor Diminish from His LORD's Work, and therein Stood His Pre-

serva-

servation, whatever some have Judged, that Knew not the Work into which He was Called, and for which alone He was Fitted, and Set apart: Which Things ought *deeply* to be Considered, and Laid to Heart, by Those chiefly Concern'd, (to wit,) the Heads and Leaders of the Aforesaid People, lest Rejecting the Counsel of the LORD in HIS Servants, They Perish in Their Gainsaying, and be Cut off in the Wilderness; and the next Generation of the Faithful, whom the LORD will yet Raise up, Enter the Good Land They have in Words long Boasted of, when, (and I Believe not before) it will be Known that GOD Sent a PROPHET amongst Them, in which Respect of His Publick Appearance in Their Assemblies, He was Outwardly Known to Many, but Inwardly to very Few; His whole Business being to Conceal Himself, whilst He Unweariedly Laboured to Set forth His LORD and MASTER: And though some of Them Prophesied Evil, Reviled and Persecuted Him, He Took it all Patiently for His LORD's Sake, Yea, Esteemed it His Crown and Honour, in that He was Counted Worthy to Suffer for HIM. He kept much in Retirement, and in a Continual Waiting for the Resurrection---Power of That Life, which only can Glorify the LORD, and bring Honour to HIS Name. And Walked for several Years as One Alone. He was greatly Affected, and did often in Secret Weep for the Corruptions of the Times, and General Darknes that is Conie upon All Outward Professions, in Regard whereof, He was truly a Man of Sorrow, and Acquainted with Grief. He Consulted not with Flesh and Blood, but was freely Given up to do and Suffer whatever the LORD Required of Him, tho' to the very Hazard of His Life: And all to the End He might Discharge a Good Conscience towards GOD, and towards All Men, and Faithfully do the Work of His Day, to the utmost of His Power, both in Word, Doctrine,
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Exemplary Holy Life, and Heavenly Conversation; Contrary to which, His very Enemies Themselves could not Charge Him more justly than what the Jews did the Prophets of Old; Finally, 'twas his whole Life and Delight to forgive Injuries, and to do good for evil, the Enmity being so far Slain in Him, that all manner of Abuses could not provoke to return an Ill Word.

HAVING spoke a little Touching His particular Leadings, of which His Writings does abundantly Testify, I shall now say something of His End, which *was of one Piece with His whole Course*, for Walking with GOD in the Light of His own Spirit, He had no Esteem of that which Men make Their Chiefest Happiness, and too much set Their Hearts upon, *viz.* the Perishing Things of this Life, but lived in Great Abstinence and Denyal of Himself, that He might with the more Freedom Relieve Others in Necessity, being of a Noble Generous Spirit, Rich in Good Works, ready to Distribute, where and to whomsoever His LORD Ordered Him, as a Wise and Faithful Steward, having a Liberal Heart and Open Hand, for which many had Cause to Bless Him; Tho' whatever He did in this kind was altogether in Secret, not seeking to be seen, or have Praise of Men; And as He Lived in Temperance, Mortification and often Fastings on a Religious Account; So He was free from All Contracted Bodily Distempers, And tho' through the Decay of Nature He was very Weak, yet in Spiritual Things, in which only His Soul Delighted, He would Discourse in as great Heartiness and strength of Voice, as if He had been in perfect Health. A certain Friend of His, coming to Visit Him a little before His Decease, said to Him You have Fought a good Fight, to which He replied in great Fervency of Spirit, [*A Good Fight Indeed*] And after continued in great Calmness and Serenity, having full Peace of Conscience, a sound Mind, and quick

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Understanding, and so Sensible He was of His Approaching Dissolution, (which with an Humble Resignation He Daily Waited and Prayed for,) that He Gave particular Directions in the Disposal of all His Worldly Concerns, even to the Management of His Funeral, which He Desired might be in as Private, and plain a Manner, as Possible, without Escutcheons, or any other Pomp usually Attending such Occasions.

He earnestly Endeavouring the Good of All Souls, Ordered such of His Writings to be Reprinted that He Believ'd might any way Conduce thereto; in which Work He Blessedly Departed This Life *Tuesday* the 2d. of *July* 1706. Aged 78 Years, who *After He had done the Will of GOD in serving His Generation Fell Asleep with His Fore-Fathers.*

THUS You have here, a Brief Hint of a Worthy, Pious and Faithful Servant of the LORD, whose Life was wholly Spent in Seeking Others Good, and not His Own. Eminent in His Day, an Honour to His Profession whilst Living, and *being Dead yet Speakes*, Whose Loss is much Lamented by the Upright Hearted, tho' perhaps a Rejoycing to Formal Hypocrites; To the One, He was a *Boanerges*, even a Scourge and Terror: But to Others, (the Sincere of All Perswasions,) He was a *Barnabas*, *One Filled with the Spirit of Love and Consolation.* As for the Former, Let Them not Boast, or Think Themselves Secure, for GOD can soon Raise up Others to Detect Their False Ways, for HE will not let Them go Unpunished that Endeavour to Oppress and keep in Bondage HIS Seed, but the Testimonies of Truth Delivered by the Eternal SPIRIT, through This Faithful Witness (now Reposed in GOD) still stands in as great Force as ever, tho' the Instrument be Removed, and as some have already had, so others of Them will have Their Day and Season of being Fulfill'd, nor is there the least Ground of Glorifying by His Greatest Opposers, who,

who, did They Know Themselves, and by what Spirit They are Acted, must Acknowledge He was Their Truest Friend, but whilst the Enmity Lodges in Them, This cannot be, To Which only He was an Enemy, and not to any Man's Person. May the Gracious GOD and FATHER of All Mercies, Incline the Hearts of All that Read His Writings, to a Diligent Inspection into Themselves, and be a Means to Awaken and Stir up Their Minds to a Serious Consideration of a Future State, to Which All Mankind are Hastning, There to give an Account of Their Stewardship, which that it may be with Joy, and not with Grief, is the Desire of My Soul ; But withal, Let Every one Know, that Nothing less than a Hearty Devotedness to Truth and Righteousness in the Inward Parts, and Giving up to the LORD in whatsoever HE Requires or Calls for, can fit and prepare for This most Blessed Rest, that He with All that Walked Uprightly, are now Arrived into, who had not His Work to Do, when His LORD Called but was in Continual Readiness, Waiting in Hope and Patience the Appointed Time, whose Departure seemed but like a Translation from the Visible Mortality, into the Invisible Life of Glory : Wherefore it may well be said of this [Once] Burning Light, in his Day and Generation, *Blessed are the Dead which Dye in the LORD : They Rest from Their Labours ; and Their Works Follow Them.*

*LO ! Here's the End of an Upright Man,
To Speak His WORTH I no Way can ;
The Loss of Him is great indeed,
Who was so Tender to the Seed,
That neither Pains, nor Cost did He
At all think much, to set it free ;
Yet's Work by Few was Understood,
Though's Life was Spent in doing Good ;
The Thorns did Tear and Rend His Flesh,
But could not Reach His Princely Mind,
His High-born Soul is now at Rest
In Glory with the Unconfi'd,*

Philotheos.

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